

The Frontispice expounded,

Her (courteous Reader) thou may'st contemplate,
 In this fit Frontispice, Mans various state;
 By Sin assail'd, by Grace assisted well,
 Which, soule-distracting terrors doth dispell.
 The *Globe* presents Mans mortall *habitation*,
 Enclasp'd and clasp'd with *Sins* contamination,
 Which, first, appeares with faire *Angelick face*,
 To entice and tempt poore *Man* Her lover embrace.
 Which, done; she shewes him her *sharp-poysonous slings*,
 And, thereby, *Death* on all the *World* doth bring;
 Who *tramples* and *triumphs* o're *Sea* and *Land*,
 With wounding *Darts*, *Time-telling Glasse* in's *Hand*;
 His *Glasse* with *Wings* of *Bird* and *Beast* display'd,
 To shew, both *Night* and *Day* are for *Him* made,
 No *Time* from him exempt. And, heer, behold,
Man made the *Object* of their *fury* bould;
 Who falls to *Prayer* for protection sure,
 Which, *Lamb-like Christ* does presently procure.
 By his *own Conquest*, o're *Them*, to eschew
 Their rage and wrath: Who *sends-up*, instantly,
 His *Faith-wing'd Heart*, which, heavens *All-seeing Eye*,
 And *Open-Eares*, accepts in *Christ*, and crowns,
 With heavenly *Blisse*, maugre *Sins* frights and frowns.

Figs.

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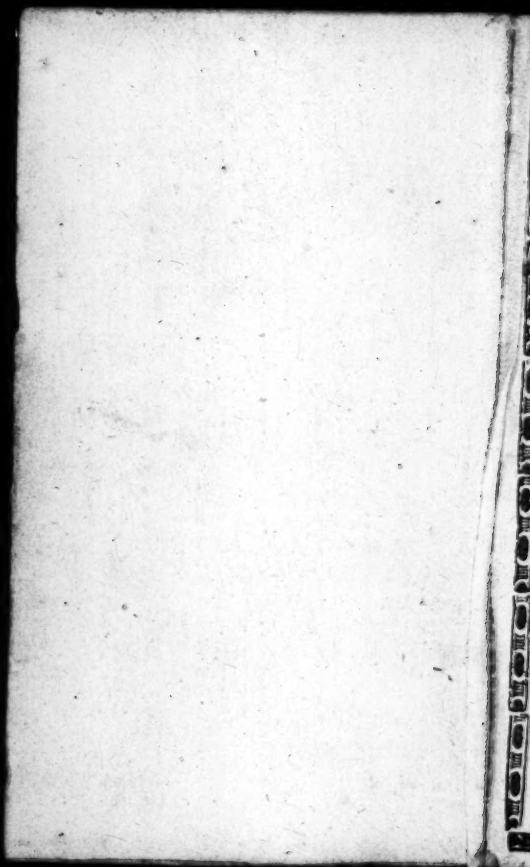
Figs.



**SPIRITUALL
INTERVAL'S**
by
Lanc: Reynolds
Gene?



W. Marshall sculpsit.



706 SPIRITVALL 722
INTERVALS,
OR
The Soules Exercise.

IN
Certaine Meditations on sundry
objects and occasions;

BY
LANCELOT REYNOLDS,
Gentleman.

PSAL. 19. 14. 15.

*Let the words of my mouth, and the
meditations of my heart be alwayes
acceptable in thy sight, O Lord, my
Strength and my Redeemer.*

255525792

LONDON.
Printed by Thomas Harper, for
Richard Harrison. 1641.

INTERVALS
OR

The only Exercise
in
Critical Medications on febrile
objects and occasions

By
JAMES HENRY RYLAND,
Gentleman.

PSALM 115.
In the midst of our weakness, and the
meditations of my heart be always
acceptable in thy sight, O Lord, my
strength and my Redeemer.

PSALM 115.

LONDON
Printed by T. D. in the Strand, for
Richard H. 1741.

John White



TO THE RIGHT
WORSHIPFULL,
Robert Henley of Henley,
Esquire, one of his Majesties
Justices of Peace and *Quorum*
in the County of Sommerfet:
Also chiefe Prothonotary of his
Majesties Court of *Kings Bench*: and
to the vertuous and Religious
Gentlewoman Mrs *Anne Henley*,
his pious Consort; Increase
of grace in this life, and
eternall glory in the
life to come.

Right worshipfull,

AS Contemplati-
on in generall
is a pure act of
the soule: so contempla-
tion of divine things is
most proper unto it. Pray-

The Epistle

er is the wing wherewith
the soule flieth to hea-
ven, and Meditat: on the
eye wherewith wee see
G: d. It is as expedient
for the soule to feed on
this heavenly Manna, as
the toay is bee sustained
by temporall food. In this
ho'y act: on the soule doth
flye out of the body, and
mount up aloft, being
c: rried w: th all celerity
on the wings of diu: ne e-
jaculation. The Sunne is
not so swift in his motion,
as the soule in her pro-
gresse is that celestriall
Can: an. Our active soule
can no more forbear to
thinke, then the Sunne to
shine,

Dedicatory.

shine, the Sea to cease
from ebbing and flowing,
or time in his revolution
to produce various sea-
sons. May terrene objects
be as the rungs of Iacobs
ladder, to raise your
thoughts, whereby you may
ascend towards heaven;
and serve also as a spiri-
tuall prospective glasse,
looking on the Creature
towards the Creator, fix-
ing the eyes of your blessed
soules towards that new
Ierusalem, and habitati-
on of the faithfull. Vouch-
safe (right worshipfull)
to accept and take in good
part, this green fruit, and
to pardon this my bold-

The Epistle

nesse, in prefixing your names before my poore exercises) and favourably to passe by the manifold imperfections of my unlearned pen. As Artaxerxes the Persian King, did kindly accept of a handfull of faire water from his poore subject Sinates; so my hope is, that you will as kindly entertaine this paper present, proceeding from the pen, hand and heart of him that doth truly love and honour you, your name, and worthy family. I beseech the Ancient of dayes, to adde many yeares unto your lives, to be

Dedicatory.

be worthy instruments of
his glory, the publick good
and comfort of all those
that depend upon you.
The Lord render unto you
both continuance of
health to follow your
great affaires, increase of
grace and honour in this
life, and the full fruition
of happinesse (and accom-
plishment of glory) in
that which is to come:
for the obtaining where-
of, you shall have the most
fervent prayers and hear-
ty wishes of him that de-
votes himselfe to be

Yours to love, honour,
and doe you service,
Lancelot Reynolds.

I am, Sir,
 Yours to love, honour,
 and do you service,
 I am, Sir,



*To the Religious
and Christian
Reader.*

IT is now
neer four
years past
that I
writ these
suddaine meditations;
since which time, the
three common enemies
of mans salvation, have
held such a hard siege
against my poore soule,
as

To the Reader.

as it hath smothered di-
vers heavenly raptures,
(which happely might
have had a faire birth)
and caused these the
longer to bee with-held
from thee. These poore
exercifes were first in-
tended for my own pri-
vate use, but now
through the importuni-
ty of friends, hath so
farre prevailed with me,
to expose my infirmi-
ties to publicke view,
hoping (courteous Rea-
der) that thou wilt bee
favourable in casting
the stone of censure on
my weake endeavours.
Albeit thou finde but
little

To the Reader.

little worth in the Parent, yet let thy love reflect on this poor Babe, equivalent to the issue of a stronger braine; at least so farre forth as it may excite and further thee in a spirituall conception. It pleased the Almighty, upon reading of a booke (called, *Occasionall Meditations*) written by the right reverend and venerable Father in God, *Ioseph*, by divine providence, Lord Bishop of Exceter, not onely to open, but to incline my heart truly to relish these spirituall refreshments, and to yeeld

To the Reader.

yeeld my luke warme
soule a sparke of holy
fire from his sacred Al-
tar: when I cease to bee
thankfull unto his Lord-
ship, who under God,
was an instrumentall
meanes of these sweet
ejaculations, may my
soule expire & surcease
to operate in this terre-
striall mansion. Let no
object passe, but let it be
as a good monitor to
read a lecture to further
thee in thy spirituall pil-
grimage. To the end
thy soule may bee the
better fitted and prepa-
red to live a contempla-
tive live, I doe propose
unto

To the Reader.

unto thee these few directions : Labour to possesse thy soule with patience, thy mind with quietnesse, thy body with temperance; earnestly endeavour to preserve a good conscience, and love thy neighbour as thy selfe. If thy soule doth groane under the heavie burthen of an evil disposed neighbourhood, comfort thy selfe, that (if thy life be holy) hereafter thou shalt have the blessed societie of Saints and Angels. Hast thou enemies, that greedily and causelessly suck the vitall blood of thy
good

To the Reader.

good name, and vehemently endeavour the ruine of thy temporall estate, thinke of the wicked Iewes ungracious usage of thy blessed Saviour; and let this qualifie thy perplexed minde; labour to make God thy friend, and to increase thy spirituall inheritance. Though thou art maliciously, falsely, & most unjustly wronged, suffer not thy selfe to bee poysoned with the bitter leaven of malice, but feed on the heavenly Manna of divine contemplation. Hast thou sorrow of heart, anguish

To the Reader.

anguish of spirit, and en-
joiest no peace of mind?
pray unto the Lord Je-
sus (thy mercifull Re-
deemer) to give thee joy
of heart, and that blessed
peace that passeth all
understanding, through
the heavenly influence
of his gracious Spirit.
Let the sweetnesse of
Gods mercie, and the
pretious balm of Christs
saving merits, support
thee in all the distresses
of thy soule. It would
infinitely joy mee, that
through my weake and
slender endeavours, I
might adde a sparkle to
inflame thy soule with
that

To the Reader.

that holy fire of the love of God. I have wasted some of my vitall spirits in labouring to raile thy heart from the amorous embracements of the fordid toyes and vanities of this world, and to place it on heaven and heavenly things, accounting my selfe happy to bee consumed in such celestiall flames, occasioned by such holy exercises: so as it may bee a sure step and furtherance unto thee of everlasting life. Therefore be not unmindfull (deare Christian brother) to lift up thy heart
in

To the Reader.

in thy prayers unto the Lord for him; that hath ejaculated his soule so often for thy good, as well as his owne private benefite. If thou doest receive them with the like hand of sincere affection as I offer them unto thee, happily thou shalt encourage mee to goe forward in this course, and impart unto thee hereafter a bundle more of my weake thoughts. Whiles the ambitious man doth labour for honour, the lascivious wretch to satiate his lust, the vindictive spirit to compasse re-
venge

To the Reader.

venge, and the covetous
worldling to heap up
riches; yet above all
these, let thy chiefeſt
care, ſtudy and endea-
vour be, to attaine unto
that which ſhall make
both thy body and ſoul
everlaſtingly bleſſed:
which bleſſedneſſe the
Lord grant unto thee
even for his deare Sonne
Chriſt Jeſus ſake: Hee
wiſheth it who is un-
fainedly

*Thine, ſtudious for
thy eternall good,*

L. R.



An Advertisement
to the godly and wel-
disposed Reader.

THE sight
and sur-
vey of the
manifold
Creatures
in the worlds fabricke,
should excite a Christian,
(whose heart the Lord
hath opened and illumi-
nated with the light of
grace and knowledge) to
acknowledge the hand,
power,

To the Reader.

power, glory, wisdome,
mercie and goodnesse of
the grand Creator. Eve-
ry good man will say, O
Lord, how glorious are
thy workes! It is a duty
which a man of God ow-
eth to his good God, seri-
ously to contemplate, and
to spend his best medita-
tions on Gods workes. Da-
vid practised it: I muse
upon all thy workes, yea,
I exercise my selfe in the
workes of thy hands. An
unwise man doth not well
consider this, and a foole
doth not understand it:
yea, wicked people will not
doe it. They regard not
in their mindes the workes
of

To the Reader.

of the Lord, nor the operations of his hands. Hath God given thee (good Reader) an eye to see, or an heart to understand, then set not thine eye on any of Gods creatures in heaven or earth, but let thine heart make some holy use of each. There is not the least starre thou see'st glistering in heavens firmament, but it sheweth thee first. the glory of him that made it. Secondly, the glorious estate of such wise as turne many to righteousness, Dan. 12. 3. Doth not the Sun which thou beholdest so full of splendor and Majesty, tell thee

To the Reader.

thee of the transcendent
glory of the righteous,
Matth. 13. 43. Christs
familiar teaching (stoop-
ing to the weake capacitie
of the sonnes of men) by
plaine parables, simili-
tudes, comparisons, all
this, ut per terrestria
discamus ascendere ad
coelestia. David will
not so much as walke in
the streets, but even by
the clay hee treads under
his feet, hee will contem-
plate the finall reproach
and reprobation of the
wicked, saying thus to
himselſe: Thus will the
Lord cast them out as the
clay in the streets. So that
in

To the Reader.

in every of Gods-creatures, thou mayst lift thy minde to the consideration of many worthy and heavenly matters. To this end God hath given thee an understanding heart, that so in every thing thou mayest see God. There have beene divers reverend, worthy, and holy men of God, who have gone before thee in this path; walke thou after them. And in thy holy meditations, bee thou like that good man, who was nunquam minus solus quam cum solus: he was ever walking with God, imployed daily in

To the Reader.

Studying how to make the best use between God and his soule, of whatsoever he saw or heard. Wouldest thou but consider the cloathes which keep thy body warm, and how canst thou but remember the pretious robes of the righteousness of iesus Christ, with which thy soule in the presence of God shall bee arrayed. Thy very meat will informe thee of that bread of life which came down from heaven, whereon thy soule must feed, to nourish thee to eternall life. Go on then, learn to make a spirituall and holy use of whatsoever

To the Reader.

ver creature of God. For
the beter performance of
which gracious practice,
and thy more easie walk-
ing (good Reader) in this
holy path, behold with thy
best care, these holy medi-
tations and pious contem-
plations, registred in this
booke, by the painfull en-
deavours and carefull
study of thy well wishing
friend Mr. L. R. who
hath laboriously troden
the path before thee, ha-
ving made the way
plaine for thee to follow
him. Wherefore (gentle
Christian) bee not negli-
gent in the practice of this
goaly duty: for by it thou

To the Reader.

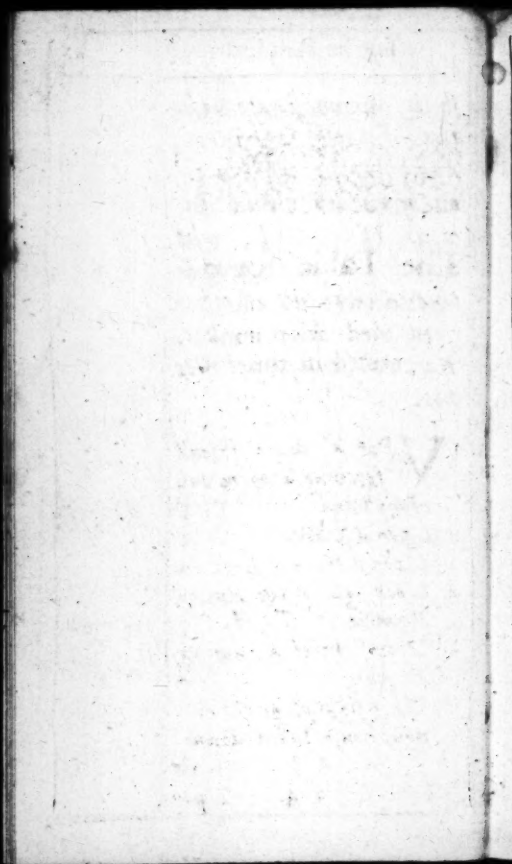
Shalt finde thy selfe daily
increasing in grace, grow-
ing in knowledge more
and more; nay, thou
shalt finde that God him-
selfe will adde more and
more unto thy talent im-
ployed in this exercise:
Hee will blesse thy holy
course herein: Thou shalt
heare him speaking to thy
soule, answering to thine
endeavours, Well done
good and faithfull ser-
v:nt. Bee faithfull then
in the assiduous praxis of
this good worke, spend
some time every morning
and evening, in contem-
plation of the workes of
thy God; in so doing thou
shalt

To the Reader.

shalt demonstrate thy
thankfulnesse to thy God,
and enjoy the continuati-
on of the manifold fa-
vours of thy God, who
ever blesse and prosper
thee in this and all other
good and holy workes.
Farewell, and forget mee
not.

Thine in the Lord
Iesus,

T. H.





The Table for direction to finde out any Meditation contained in this Booke.

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fetching a worm out
of my hand. 1
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~~THE~~
~~INTERVALLS~~
Spiritual
INTERVALLS;
Or the
Soules Exercise.

I.

*Vpon a deare friend, fetching
a worm out of my hand.*



Ord, if one lit-
tle worme, no
bigger than
the point of a
needle, do k so much vex
and torment a sensitive
body, how much more
shall the worm of consci-
P. B. 52 ence

Ioh. 1. 5.
16.

Luk. 3. 17.

ence infinitely gnaw and torment the damned soule in hell, being made the full of Gods eternall vengeance. Lord grant that I may be so ardently inflamed with the holy fire of thy love, that my poore soule may escape from being made a brand of thy fierce wrath, to maintain that unquenchable fire.



II.

Vpon sight of a grave.

WHy should I bee unwilling to goe to that bed, which my blessed Lord hath warned? instead of wormes, stench, and putrification,
it

it is now become the
dormitories of the Saints,
and yeelds a most fra-
grant perfume to my soul.
When the poore corpse is
extended in that bed of
ease, mixt with common
dust, and laid to sleep in
the bosome of our com-
mon mother, the earth.
The consideration of this
awakes my minde out of
the carnall security of this
dead world, and putteth
me in minde of the infi-
nite love and mercy of
my blessed Redeemer.
When it lived on the
earth, it was the Temple
of the holy Ghost, but sub-
ject to infinite variety of
cares & vexations : now
it is laid under the earth,
it hath a sweet repose

1 Cor. 6.
19.

1 Cor. 3.
16.

A 2 from

2 Cor. 4.
14.

1 Ioh. 5.
20.

from all these. Grant, Lord, that as I am laid in my grave by thy Serjeant, Death, so I may be raised again by the quickning power of thy Sons resurrection, and be conducted by one of thy glorious messengers, to the gate of eternall life.



III.

Vpon a Hive of Bees.

THis creature is as profitable to the owner, as he is laborious and painfull unto himselfe, in gathering honey, not only to sustaine himselfe, but also for the good of others. He is a kinde of natu-

naturall Chymist, for he doth extract pure honey from whence the venomous Spider doth gather poyson. He is likewise a kinde of curious Architect in framing & composing his neat compacted little house of wax. Let every Christian imitate this industrious and thriving creature, not to suffer their vertue to stay within it selfe alone, for the benefit onely of their owne family, but to extend it to others also, according to the ancient speech of the Philosopher; *We are not born for our selves alone.* I may not unfitly compare this Hive of Bees, to a well ordered Common-wealth; for

when the Master Bee doth flie abroad, all the rest are ready to attend and follow him ; so all good subjects ought willingly to obey and performe the lawfull commands of their dread Sovereigne. And it may also serve to teach inferiours to yeeld reverence and obedience unto Ministers and Magistrates, who bear the sword of Iudgement and Iustice . As these creatures, by the instinct of nature, hate idlenesse, for they eject the Drones out of their Hives ; so every Christian must endeavour to be industrious & laborious in their vocation, to bring honey to the Hive of the Commonwealth.

wealth, I beseech thee,
gracious Lord, that my
hungry soul may be so re-
freshed with the comforta-
ble food of thy sacred
word, that gathering here
the honey of grace, I
may live with thy Saints
in the Hive of glory.



I V:

*Vpon sight of the Ant or
Pismire.*

THis is one of the smal-
lest creatures that
the Almighty, and most
excellent Workman of
Heaven and earth crea-
ted, and yet one of the
greatest examples of care
and providence; for he

Pro. 6. 6, 8

doeth painfully gather in Summer, to serve himself in Winter, laying up his provision in a Mole-hill. Oh God, give me not onely thy restraining grace, from prodigall mis-spending that short time, which in mercy thou hast allotted me here, but also adde thereunto the comfortable assistance of thy sanctifying Spirit, that in the Spring of youth, and Summer of health and prosperity, enjoying the blessed Sunshine of the Gospell, I may carefully treasure up in my heart thy holy Word, the precious food of my soule, against the Autumn of sicknesse, and Winter of death. Gracious

cious Lord, I beseech thee to give me an holy moderation, both in my actions and affections, that I may not too greedily pursue after earthly things, to increase (like this creature) the Mole-hill of my temporall estate, but that my chiefeft care, study and endeavour may be to lay up treasure for my poore soule, in that eternall Magazine of Heaven.

Mat. 6, 20.



V.

*Vpon sight of a running
Brooke.*

THe gliding murmuring Brook doth continually

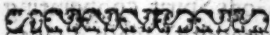
Iam. I. 17.

tinually keepe his constant course in running, untill it falleth into the Sea, the fountaine from whence all Springs, Rivers and Brooks proceed. Lord, thou art the fountaine of all grace and goodnesse, therefore so fix and unite my heart by an holy obedience to thy Lawes, that I may constantly persist, and persevere in thy sacred truth; to walk with alacrity before thee, by a holy life and conversation, in the path of thy Commandments: so that living here the life of grace, I may hereafter reign with thee in thy Kingdome of glory. My sinfull and spotted soule, was by the instrumentall

mentall cause of water,
(Gods Spirit cooperating
therewith) wash'd clean
in the *Laver of Regenera-
tion*, from originall sinne.
Grant likewise, most gra-
cious Lord, that my peni-
tent soule may be so rins'd
and bath'd by the teares
of true and unfained re-
pentance, that it be ne-
ver drown'd in actual sins,
nor none other may ever
be so prevalent, as to sink
my wretched soule down
into that lake of eternall
perdition.

Rev. 20.
15.

V.I. Upon



VI.

Vpon the sight of an old ruinous house fallen down.

HOW carefull and diligent was the poore man that was owner of this Cottage, to erect a place to shelter himselfe and family, from the violence of wind and weather, and contentedly to repose and refresh himselfe in, after his various and wearisome employments ! The wals thereof are framed and composed of earth, best agreeable to his corporeall substance : albeit within is placed a divine soule, and

a conscience to register all our actions, whether good or evill. This house stood as long as the weak materials could subsist, untill swift time had brought it to a little Chaos, or confused heap. Many Land-lords, if their Tenant be poore, and pay them not their rent, turn them out, and expose them to the wide world. Gracious Lord, although I cannot pay thee the rent of true obedience, and due thankfulness, as I ought, for all thy sweet and bountifull favours extended towards me; yet grant (deare Lord) that before the house of my body shall be dissolved, and laid in the dark chamber

2 Cor. 5. 1

Mat. 21.

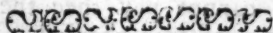
42.

Mat. 16.

18.

1 Pet. 2.6.

ber of the grave, I may lay so sure and firme a foundation, on that rocke and corner-stone, Christ Iesus, that whensoever it shall please thee, who art the Grand Land-Lord of of heaven and earth, to warne my poore soule out of this earthly Tabernacle, I may be provided of a celestiall habitation, not made with hands, but eternall in the heavens.



VII.

*Vpon the sight of three books
lying in my chamber
window.*

Good books are the
best ornaments to a-
dorne

dorne a house withall, above any other utensils : So are they likewise most fit and usefull to entertain and beautifie that precious guest, the divine soule, which is harboured for a short season, within this earthly house of the body ; after the dissolution thereof, when soule and body shall be again reunited together : When that great day of the Lord shall come, they shall be judged by the universall Iudge of Heaven and earth. Our judgement shall be pronounced according as our thoughts, words, and actions have beene, whether good or evill ; and our justification or conviction, shall be

2 Cor. 5. 1.

2 Cor. 5.
10.

Rev. 20.
12.

be confirmed by the infallible testimony of three Books ; first by the holy Bible, that containeth the sacred Scriptures. Secondly by the Book of Life ; *And I saw the dead, small and great, stand before God, and the Books were opened : and another Booke was opened, which is the Booke of Life ; and the dead were judg'd out of those things which were written in the Books, according to their works.* Thirdly, by the Book of our own conscience, which shall either accuse, or excuse us. Conscience is a thousand witnesses. It will also be an advocate to plead before the righteous Iudge, at the great Tribunall, for,
or

or against us, in point of our right to that eternall inheritance, through him who hath purchased it for his elect. Grant, dear Lord, that at thy grand Audit-day, when the booke of every mans conscience shall be laid open & naked before him, that my conscience may appear thorowly vulnerated for the massie burden of my heynous sins, in offending so good and gracious a God; and may have those faire characters inscribed in that booke; how I have strived, in some sort, against the vast heap of my manifold sins and corruptions; and that I may labour to walk before thee in sincerity of heart, doing

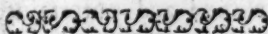
ing that to my neighbour, which I would have done to my owne person: that my conscience may appeare with the debt of sinne, crossed out by the death of Christ, and with thy holy Law written therein by the spirit of Christ. Teach me to make a holy use of the larger volumne of thy creatures, and to square my life by the rule of thy holy Laws, and revealed will, contained in sacred Writ. Last of all, that I may rejoyce in nothing more, than that my name may be found written in that blessed Register booke of everlasting life.

Rev. 20.

12.

Rev. 21. 21

VIII. Vpon



VIII.

*Vpon seeing two friends at
variance.*

HOW ill anger be-
comes a rationall
man ! It may truly be ter-
med a kinde of passionate
madnesse ; for then the
untamed colt of choller
doth cast aside his rider,
and will not be ruled by
the bridle of reason.
What a gentle calm there
was but a moment past ?
What a sweet exchange
of courteous language ?
What a pleasant inter-
course of witty and harm-
lesse mirth ? What good &
solid counsell ? were it
relished

relished and entertained with the like hand of affection and good opinion, as it is oftentimes kindly profered. All these faire passages are suddenly converted into gall and bitterneſſe ; for behold, upon a thwart word or miſpriſion, anger is ſo far kindled, that it doth begin to rage, endangering to ſet the whole houſe of the body on fire ; and then the Ferry-man of Hell is ready to waſt them to deſtruction ; for inſtead of quenching this flame of unlimited anger, he doth excite them to ſhoot out their darts, even bitter words, & vulnerate their ſpirits ; yea, they vomit out the rancorous poyſon

Pla. 64.3.

son of their implacable malice, and ransack their memories, descending downe to the deep Abyssus of Hell, to finde out matter to vent to each others disgrace. For shame thinke on the holy badge of your profession; and as you are Christians, scorne to imitate dogges, to snarle and grin at each other: while they whet their teeth to snap, and teare their skin and car-kasse; let not men (nor women) whet their tongues like swords, to macerate and cut in sunder the good name of their neighbours, friends or acquaintance; nor cast on them the poysonous venome of slander and

Rev. 20 1.

Psal. 64.3

and reproach. If thou wilt reprove either thy friend or enemy, doe it with the spirit of meeknesse and patience. Lord grant, when wee heare thy sacred word sincerely preached unto us by thy faithfull Ministers, and that we are by the check and testimony of our owne accusing consciences rebuked and convinced for our finnes and corruptions, let us not murmure and cavill at it, because it thwarts our wicked nature ; but constantly resolve to put it into an holy practice, and suffer our affections not only to be wrought upon, but also willingly yeild ready obedience unto it, that our hearts

hearts may be truly inflamed with a fervent zeale towards thy blessed word and Ordinances. I beseech thee, gracious Lord, that though I am barked at heere by black-mouthed Curs ; yet through thy strength, my weake and panting soule, may for ever escape from being bitten and wounded to eternall death, by any of the kennell of that infernall denne ; and that after all these sharp bickerings, with the world, flesh, and devill, I may at last enjoy that blessed peace (of a good and quiet conscience) that passeth all understanding.

I X. *Vpon*

XXXXXXXXXXXX

IX

Upon an Orange tree.

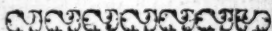
It is credibly reported
by Travellers, that this
tree hath buds, blossomes,
green and ripe fruit, all
at one time. Lord inspire
my heart with thy sancti-
fying spirit, that I may la-
bour for the buds of
grace; the white blos-
somes of a holy conver-
sation; the green fruit of
going forward in grace,
and the ripe fruit of righ-
teousnesse. Let the fan-
ctity of my life bee first
shown in the buds of my
thoughts, green fruit of
my words, and be con-
summate

summate in a most plenti-
full crop of good works.
To these three degrees of
goodnesse, Lord adde
three Theologicall ver-
tues to support me in all
my distresses ; the Shield
of Faith, the Anchor of
Hope, and the blessed
Guide of Charity, that
may conduct me to my
blessed Saviour : Grant
that I may be found a use-
full tree, to serve towards
the building up of thy
Sanctuary ; and not a bar-
ren and dry tree, to bee
cut downe by the sharpe
axe of thy Iudgement,
and made fuell for un-
quenchable fire.

Gal. 6. 16.
Heb. 6. 19

Mat. 21.
19.
Mt. 3. 10.
Mt. 7. 19.

C X. *Vpon*



X.

*Vpon three Bayliffs arresting
a poore man, and
carrying him to
prison.*

Mat. 18.
30.

What a rufull and lamentable object it is, to behold a company of cruell miscreants, armed with authority, swiftly to pursue, violently to seaze on, and most unhumanely to dragge, and carry away the poore distressed debtor to Prison, a place of sorrow, and perplexity of spirit, whiles his panting soule, and bleeding heart, doth so enfeeble him, that he is ready

ready to faint and breathe
out his soule amongst
them, being so deprest
with the heauie burthen
that is laid upon him: even
then doe they insult, and
easily passe over the gulfe
of his misery. And yet it
addeth a degree more of
griefe, to gnaw and tor-
ment the heart of the
poore captive, to consi-
der that this is the reward
of his entire and match-
lesse love, for becomming
a surety to his father, for
his adopted brothers debt,
and there must utterly pe-
rish, unlessse he satisfie the
Obligation that his father
hath against him. O mer-
cifull God, and through
thy deare Sonne Iesus
Christ, my loving and
C 2 mercifull

Heb. 7. 22.
Gal. 4. 5.

Col. 2. 14.

mercifull Father, I am that poore distressed prisoner, whose soule and body had been carried by those three grand and potent Bayliffes, the World, Flesh, and Devill, to the prison of hell and everlasting damnation, if my blessed Lord, and Saviour Iesus Christ, had not voluntarily paid my great debt, and so cancelled the hand-writing that was against me; who by the effusion of his most precious blood, hath sealed a release unto my sinfull soule. O most gracious, bountifull and benigne Lord, as thou hast beene pleased to manifest thy deare love and favour towards me, saving

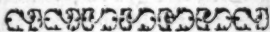
ving my body hitherto
from that grim Iaylor,
Death, and his close dark
prison, the grave; vouch-
safe that I may spend the
residue of my life in thy
service, and that my soule
being sanctified by thy sa-
cred spirit, may never
taste of that bitter Cup of
eternall death; and that
whensoever temporall
death shall seaze on me,
it may be onely to make
an entrance to everlast-
ing life. Grant Lord, that
I may manifest my love
and thankfulnesse to-
wards thee, by comfort-
ing thy poore distressed
members, extending the
bowels of mercy and
compassion toward them,
forgiving my very ene-
mies,

1 Ioh. 4.

11.

Mat. 5. 44.

mies, as God for Christs sake, hath shewn mercy, and forgiven me.



X I.

*Vpon sight of a flock of sheep
and Lambs.*

WHat a comfortable sight here is, to behold so many profitable, innocent, and harmlesse creatures together ! How contentedly they doe graze on the pleasant hils in the day time, and at night quietly repose themselves in one Fold. Lord grant that I may be found at that great day, to bee one of the sheep of that good Shepherd, that laid down

Ioh. 10. 11

down his life for his
sheep; who died a tem-
porall death, to gain his
sheep an eternall life.
Give me (deare Lord)
that rich gift, of the assi-
stance of thy holy Spi-
rit, that may teach me to
imitate those creatures; to
learn humility from their
humbleness; to be pati-
ent from their patience;
who doth not open his
mouth against him that
depriveth them of life;
to be profitable both in
life and death: for he
doth yeeld his fleece to
cloath the naked, and his
flsh to feed the hungry.
Let us learne both from
the Sheep and Lambs,
to be innocent and harm-
lesse, not to hurt our most

Mat. 5 44.

Hcb. 13.

22.

Ioh. 16. 16

1 Pet. 1.

19.

1 Ioh. 29.

Mat. 27. 50

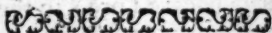
malicious enemies, that
 would even kill & destroy
 us. I doe implore the aid
 and help of my blessed Sa-
 viour, the great Shepherd
 of my soule, to take me
 into the Fold of his Al-
 mighty power and provi-
 dence, so shall I be safe
 from that ravenous wolfe,
 the Devill, who doth con-
 tinually watch, and seek
 opportunity to kill and
 devour my soule. Oh thou
 blessed Lamb of God, that
 wast slaine for the sinnes
 of the world, have mer-
 cy upon me. O holy Je-
 sus, thou that diedst upon
 the Crosse for all peni-
 tent sinners, that lay hold
 on thee by a lively faith,
 receive me into thy fa-
 vour ; wash my polluted
 soule

soule (deare Lord) in the
most precious fountain of
thy blood : and when
thou comest in the
clouds of thy glory and
Majesty; to judge both
quick and dead : Grant,
sweet Saviour, that I may
escape that fearfull sen-
tence, goe yee cursed,
and receive that blessed
and comfortable saying
of *Euge bone serve*, well
done, and welcome thou
good and faithfull servant,
enter into thy Masters
joy.

Mat. 24.
30.

Mat. 25.
23.

C 5 XII. *Vpon*



XII.

*Vpon the sight of Vrine, in
a Vrinall.*

HOW exactly the learned Physitian can describe the paines and maladies of his sicke patient, discerning both life or death, according to the quantity, quality, and substance of their state ! If a fraile and mortall man hath attained unto such depth of skill, through Gods blessing, upon the well managing and improvement of his time, as to gather such usefull and necessary consequences from an excrement of nature,

ture, to apply a remedy to each disease ; how much more from the divine part of man that is within ! This brittle glasse that containes within it the signall of life or death, puts my soule in minde of the brittle case of my body, that containes so divine a substance. Every man is as a Vrinall in the hand of the great Physitian of heaven and earth, our terrene bodies are transparent to the eye of his divine providence, and all our sinnes and infirmities are obvious before him. If thou, Lord, art displeased with us, thou canst soone breake the glasse of our bodies, and poure out our life like
water

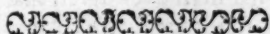
Psal. 97 3.

Phil. 3. 8.

Ioh. 4. 4.

water spilt on the ground. I beseech thee, gracious Lord, to apply the Sovereign balm of thy mercy, to the spiritnall maladies of my diseased soule; and that my heart may be so truly seasoned with thy grace, as I may loath the vanities of this world, and account them as dung and drosse, in comparison of thee. Grant, deare Lord, as the temporall Physitian doth desire to learn knowledge from corrupt and stinking water, to the end he may preserve the life of his Patient; so my sick and fainting soule may more earnestly desire, and never be satisfied, untill it taste of the water of life, flowing

flowing from that most
precious fountain, Christ
Iesus; so that being both
cured and comforted by
him, it may also live and
reign with him for ever.



XIII.

Vpon an Anatomy.

T Here was a time
when these dry and
naked bones, now held
together by ligaments,
were cloathed with flesh,
having tendons, nerves,
arteries, and vitall blood
running in veines, every
part being fairly covered
over with skin; at which
time there was beauty
and comlineffe in it;
now

Ezeck: 37.
1, 2.

now nothing but horror, and a perfect picture of temporall death; or a resemblance of what swift time and death will bring us all unto in the end: For what man ever lived that shall not see death? Albeit these bones are safely preserved, and stand in order, each bone to his bone, yet there are many thousands of the Saints, whose bones are burnt to ashes; others remaine in the bottome of the Sea; and innumerable lie scattered at the graves mouth; all which shall be reunited together, and raised againe by vertue of Christ their head: for the Trump shall blow, and the dead shall rise, and they shall
all

Psal. 147.

7.

2 Cor. 4.

14.

1 Cor. 15.

52.

all be changed ; having put off the foule body of corruption, and put on the pure garment of incorruption. When this was a living body, it was haply a Temple of the holy Ghost, full of vigour, strength and beauty, and now behold the sad alteration. Since that Statute was enacted in the high Court of heaven. It is appointed that every man must die. This grand decree was made, and also put in execution for the disobedience of our first parents, being irrevocable. We are all Im s of that old stock of *Adam*, and therefore must every one of us, in that prefixt and appointed time

1 Cor 15.

53.

1 Cor. 3.

16.

1 Cor. 6.

19.

Heb. 9. 27.

time of our Creator, taste of the bitter cup of death, which is sweetned unto the faithfull by our blessed Saviour, who drunke up from them the very dregs thereof. As a tree hath a time to increase and grow to full maturity, so it hath also a time to decrease, wither, and die ; inlike manner hath the weake and fraile nature of man ; every dis-ease, yea, every fit of a feaver will consume and exhaust the oyle of nature, that maintaineth the Lampe of this mortall life, being a step to bring us nearer unto death, and at last will set a full period to our earthly pilgrimage. To Anatomize a
man

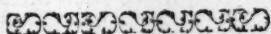
man exactly, will require the Master-piece of a skilfull Artift, either Phyfitian or Chirurgion ; but now adayes the consumption is fo frequent amongft us, that he doth play the cunning Mountebank, to bring the body to be in fome kinde like an Anatomy, onely hee leaveth skin to cover the bones, and bowels to fill up fome part of the belly: At laft, after the body is thus debilitated with fickneffe, and deprived of life, it is committed to the wombe of our common mother, the earth, ther to returne into its duft, from whence originally it was taken. I befeech thee, gracious Lord, whatfoever
fickneffe

sicknesse it shall please thy
divine and fatherly hand
to lay upon me, that I
may patiently endure the
same; and that through
thy mercy I may not on-
ly be delivered from sud-
den and untimely death,
but also from that bitter
Cup of eternall death,
both of body and soule.
And grant, deare Lord,
that whensoever it shall
please thee to send thy
grim messenger to sum-
mon me to enter into his
darksome cell, I may most
cheerfully embrace him,
and willingly accompany
him to the bed-chamber
of my Lord, there to rest
and remaine, untill I shall
be summoned by the
sound of the last Trump,
to

1 Cor. 15.
52.

to appeare before the
righteous Iudge of all the
world, and may at last be
admitted into his blessed
chamber of Presence,
there to sit downe with
*Abraham, Isaac, and Ja-
cob*, in thine everlasting
Kingdome of Glory.

Mat. 8. 11.



XIV.

*Vpon seeing a friend bathing
himselſe.*

THis is neither ordina-
ry place to bathe in,
nor person that bathes
himselſe in this cooling
Christalline streame. If
this water were not bay'd
up, and turned another
way, to water the thirsty
earth

earth, and make it yeeld the more plentifull fruits, he could not have received such benefit of refreshing himselfe. He doth it not purposely to cure any disease or infirmity ; for though he be a Physitian, he imployes his skill on others, more than on his owne body ; he intends it for delight and refreshment ; and besides these, God doth adde a further blessing, and causeth it to ease his pained and distempered head. Our blessed Saviour, that was free from all sinnes and sicknesses, became our spirituall Physitian to cure our diseased soules. Christ our head, was wounded, pained, and afflicted, for his

1 Pet. 2.

23.

Ephes. 4.

15.

his poore members. Hee
was crowned with
thorns, that we might
weare a Crowne of glo-
ry. He was whipt by the
wicked Iewes, that we
might not be scourged,
and feele the strokes of
infernall devils. His hands
were nalyed unto the
Crosse, that wee might
sticke more close unto
him, by sincere love, and
an holy conversation. Let
our hands also be open to
relieve the wants of thy
poore distressed members,
that groan under the hea-
vie burden of affliction.
his tender heart was
pierced with a Speare :
" O let the same Speare
" which run thee tho-
" row, fasten my heart
to

Mat. 27.

29.

Ioh. 19.2.

Ioh. 19.1.

Mat. 27.

26.

Psal. 1216

Ioh. 20.25

Ioh. 19.

34.

Devout
Doctor
Feath 651
page of
his Hea-
venly Ma-
nuel.

2 King.
9.1.

“ to thy Crosse. Let the
“ Vinegar which was
“ given thee, melt my
“ Adamantine heart into
“ sorrow, and distill that
precious water of re-
pentance out of my
eyes. My soule is more
foully polluted with the
leprosie of sinne, than
Naaman was with the le-
prosie of the body. Deare
Lord, wash both my sin-
full soule and body in the
pure *Jordan* of Christs
blood, and I shall be hea-
led. As this water, where-
in my friend bathes him-
selfe, doth coole the heat
of the body, so the wa-
ter in Baptisme (being
the Laver of Regenera-
tion) doth quench the
heat of originall sinne.

○

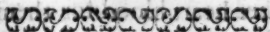
O God, as thou wert graciously pleased in former time, to send downe one of thy holy Angels into the Poole of *Bethesda*, to trouble that water, and whosoever then first, after the stirring of the water, stepped in, was made whole, of whatsoever disease he had : In like manner, let the holy Angell of thy blessing move upon the soveraigne and medicinall waters of the Bath, to cure all those that resort unto them : and as they come thither with paines and sickness, so they may depart with ease, health, and a thankfull heart unto their heavenly Physitian. Moreover, as the lame that

Ioh. 5. 4.

that are cured, leave their crutches behinde them, so I may not halt any longer in thy service, but may henceforth walke more obediently and chearfully in the way of thy holy Commandments. Grant Lord, that I may not drinke of the puddle water of sinne unto death, but give me that water that may heale me of all my infirmities, and be in me a Well of water, springing up to everlasting life.

Ioh. 4. 14.

XV. Vpon



XV.

Vpon a Pellican.

IT is credibly reported,
that of all birds, this is
most tender hearted, and
pitifull towards her
young ones ; for upon
scarcity and great want
of food to sustaine her
younglings, rather than
they should perish, shee
will with her owne
beake penetrate her ten-
der brest, and feed them
with her vitall blood, su-
staining them out of her
very brest and bowels, un-
till shee expire, breathing
D out

out her last breath, with her heart blood for them. Hence unnaturall and hard-hearted parents may learn to be more naturall and tender hearted towards their children that issue from their owne loynes, who through cruelty, not allowing them competent maintenance, exposing them to the mercilesse world, by which meanes they fall into bad company, and commit unlawfull acts, and so oftentimes are cut down by the sword of Iustice, to their flinty-hearted parents unspeakable griefe and disgrace, and to their posterity after them. O blessed Iesus, and my deare Saviour, thou
art

art that true and compas-
sionate Pellican, that didst
shed thy heart blood for
thy Saints and servants.
I beseech thee therefore,
most gracious Lord, that
my heart may bleed with
sorrow, and shed teares
of true contrition, and
unsained repentance, for
my great and grievous
sinnes; and, deare Lord,
interpose thy unvaluable
merits, betweene thy fa-
thers Iustice, and my hey-
nous sinnes; and conti-
nue to be my Advocate,
and cease not to plead a
pardon for my penitent
soule, which thou hast so
dearly purchased, with
the effusion of thine own
blood. As thy heart and
holy body did bleed at
D 2 thy

1 Ioh. 2.1.

1 Pet. 18.
19.Eph. 1.7.4
Heb. 9.12.

Rev. 21. 2.

Rev. 7. 17.

thy death for me, to grant
 Lord, that my heart may
 continue during my
 whole life, to bleed with
 godly sorrow, and my
 eyes distill brinish teares
 for thee, in remembrance
 of what thou my sweet
 Saviour, hast suffered for
 me. Give me an holy
 constancy to persevere in
 this course, untill my soule
 shall be conveighed to
 that new Ierusalem,
 where my heart shall be
 filled with joy, and all
 teares shall be wiped
 from mine eyes; to which
 humble petition, sweet Je-
 sus say Amen.

XVI. Vpon

~~THE SEVENTH EXERCISE~~
XVI.

Vpon sight of a Parrot.

THis outlandish bird
hath a very faire out-
side, he can utter some
words according to the
articulate sound and tone
of a rationally creature,
and yet is defective of
that bright-shining lamp
of reason. He hath a black
mouth, and a blacke
tongue, giving ill lan-
guage, even to such as he
never saw before. I may
not unfitly resemble this
bird unto an hypocrite,
who hath a faire out-side,
speaketh words, but un-
derstandeth them not, ac-
cording

Rev 8.4.

Rev. 3. 16.

according to reason. An hypocrite prayeth unto God in shew, like his sincerest childe, or most faithfull servant; but here is the difference, he prayeth with faith, and his prayers are warmed with the holy fire of zeale in his devotion; and the smoak of the odours, with the prayers of the Saints, went up before God, out of the Angels hand. The hypocrite wanteth both these, so that his prayer is luke-warme. Therefore because thou art luke-warme, and neither cold nor hot, it will come to passe, that I shall spue thee out of my mouth. Those that cannot speake with reverend discretion unto

unto their Maker, will never speak well of, or advisedly to his Saints and servants. If a man were admitted to speak unto an earthly King, he would be very circumspect how to deport himselfe, and premeditate what to speake, that it might be pleasing and acceptable unto him, not daring to utter a syllable to the dishonour of his Majesty. O then, with what awfull reverence, and in what an humble posture should we come, when we prostrate our selves before his Throne of grace, at the footstool of his most sacred Majesty, to obtaine forgiveness of our manifold sinnes. Let us fall

downe with reverence
and feare, before our
mercifull Creator, having
our hearts full of godly
contrition, our mouthes
with humble confession,
and hearty retribution of
thanks for his unspeak-
able benefits ; and our
eyes with penitent teares
of unfained repentance.
O loving Iesus, and sweet
Saviour, confer some of
thy strength on my weak-
nesse, that I may not be
dismaid, when the black-
mouth'd slanderer, and
envious detracter doth
open his mouth, (like the
poysonous serpent) to vo-
mit out his venome of
slander against me ; but
give me an undaunted
constancy, by thy holy
example

example, to suffer reproach with the spirit of patience, and not to burn out the Lampe of my life with the fire of revenge. I beseech thee, gracious Lord, to prepare my unprepared heart, to call upon thy glorious name; and vouchsafe to accept the sacrifice of my weak prayers, from the Altar of an humble heart, through the mediation of thy deare Sonne, and my alone Saviour, Iesus Christ the righteous. Comfort thy selfe (O my soule) that thy blessed Saviour is become thy Advocate: therefore feare not, though the world, flesh and devill, muster themselves against thee;

D 5 for

Mat. 11.

19.

1 Ioh. 2. 1.

Mat. 13.
43.

for all their machinations,
the just shall shine as the
Sunne, in the Kingdome
of their Father.



XVII.

*Upon sight and hearing two
Canary birds sing early
in the morning.*

HOW sweetly those
pretty birds do war-
ble, and chant out their
sweet notes, as if they
would teare their little
throats with straining
themselves, to yeeld prai-
ses unto their Maker, and
delight unto the hearers.
O let my soule bear a part
in

in that sweet consort of
praising thy great and
glorious name. I am an
eare-witnesse of the plea-
sing harmony of these ai-
ry creatures. If silly birds,
that want the use of rea-
son, are so diligent, ac-
cording to their kinde, to
set forth thy praise, how
much more observant
should I be to praise and
magnifie thy glorious
name, to whom thou hast
not onely given the light
of reason, but infused
an immortall soule? let all
the powers & faculties of
the same, strive to expresse
my reall thankfulnesse;
and after I have lived
thine appointed time on
the centre of the world,
I may move in the sphere
of

of thy glory. As these little birds chirp and sing forth thy praises early in the morning, so every Christian should labour in the morning of their youth, to set forth thy praise, (beginning then to enter upon an holy life) constantly continuing untill the evening of old age, and night of death. Remember thy Creator in the dayes of thy youth, saith that wise King Salomon. Early in the morning will I seeke thee, said the man after Gods owne heart. If this pretty bird doth so rejoyce himselfe, being out of his native climate, and restrained of his liberty, what joy would he expresse, if he enjoyed

Ecc. 12. 1.

Psal. 63. 1.

enjoyed both these?
 Deare Lord, albeit I am
 in my native Countrey
 of my birth, yet the home
 of soule is heaven. As
Iosua and *Caleb* were
 guides to conduct the
 children of *Israel* unto
 the land of *Canaan*; so
 let thy holy Angell con-
 duct me to thy spirituall
Canaan, that new *Ierusa-*
salem, and inheritance of
 thy Saints and servants.
 As these birds prune
 themselves; so let every
 good Christian deck & a-
 dorn their soules with di-
 vine graces. As they they
 feed upon the seed of
 Plantine, to heale and pre-
 serve themselves from the
 diseases incident to their
 little bodies; so let my
 soule

Deut. 31.
23.

Num. 14.
38.

Rev. 21.2.

Ioh. 4 14.

Phil. 1. 23.

soule feed upon the sacred seed of the Word of God, which is sowne by the spirituall husbandman. As they are revived & comforted by their pot of water ; so, gracious Lord, as thou art the Fountaine of Living water, be unto my dry and thirstie soule, a Well of water springing up unto everlasting life. As those birds are kept in the prison of the cage, so my soul is inthrall'd in the prison of my body, insomuch that it sigheth, groaneth, and earnestly desireth with the Apostle, *To be dissolved, and to be with Christ.*

XVIII. Upon

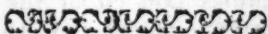
and those excellent trees that were planted there, by the great and exquisite husbandman of heaven and earth. This creature doth live and delight himselfe in scraping and nuzling up the earth. I may not altogether unfitly compare this Mole unto a greedy and unsatiated Miser, who doth never cease to tirmoyle himselfe day and night, to scrape and heap up earth and muck together, not sparing the poore needy soule that he may prey on; albeit Satan (like a cunning Want-catcher) is alwayes ready with his Prongs of temptation, to wound him both in body and soule, and to carry

carry him away to the
prison of hell. A worldly-
minded man is as blinde
as this creature, that is
deprived of the glorious
light of the Sun; so both
the eyes of their under-
standing are blinded, and
their hearts shut up, that
they can neither truly be-
hold, nor entertain the
glorious Gospell of the
great King of heaven and
earth, delivered by his
Ministers, the faithfull
Dispencers of his most
sacred Word. Gracious
Lord, grant that whatso-
ever portion thy fatherly
hand shall carve out unto
me, by thy divine provi-
dence and appointment,
here in this earthly Ta-
bernacle, that I may
thank-

2 Cor. 5. 1

Luk. 16. 9.

thankfully receive it from thy bountifull hand, as an obedient childe of so good a Father. And vouchsafe, deare Lord, that after this fraile and mortall life is consummate, I may have a receptacle for my poore soule with thee in the eternall habitation.



XIX.

Vpon sight of Swine.

OF all the creatures that the great Creator created, there is none more foule and filthy in his species than this: Besides, he is branded with ingratitude; for being put into

into a Forrest by his Masters appointment to feed on Mast; there they eat the Acorns, but looke not up to the tree from whence they come. Let not Christians be like bruit beasts, void of understanding; that when they feed and consume the good creatures of God, neglect to render thanks for furnishing their Tables, in such a plentifull and abundant manner, having not only given us to satisfie our present necessities, but also for delight. As long as a Swine goeth a grazing in a greene meadow, he will keep himselfe clean, but when he hath liberty to get forth to others, he will returne to wallow in the

2 Pet. 2:
22.

the mire: So a sinner, as long as he walketh in the flourishing field of vertue, and keepeth good company, he will forsake foule notorious finnes; but once wandering out of that path, he will soon affotiate himselfe with his companions, and relapse with them, to wallow in the sinke of sinne, and mire of iniquity. It is storred, that King *Bladud* was a Leper, and being exposed from his Kingdome for his leprosie, was conducted by Gods providence to live neare *Batbe*, where to get meanes to maintain his life, did descend so low beneath his birth and dignity, to become a Swine-herd; and keeping

keeping Swine, it so happily fortun'd, that one of them was leprous too, an object to move him to pittie, and the more to console for his present misery. This Swine usually resorting to a little Poole, or plasket of water, did wallow therein; and frequently doing so, became perfectly whole; which Prince *Bladud* observing, bathed himself also therein, and was cleansed from his loathsome leprosie. Afterward he erected there a stately Bath, which is now in name the chiefest of those wholesome waters of the Bath. Let thy spirit of blessing rest on those waters, that all those that resort

Psal. 23. 4.

sort thither, to participate of their vertue; their bodies may be cured; their soules comforted; thy mercy magnified, and thy holy name continually praised. I beseech thee, gracious Lord, to bathe my sinfull soule in that most precious and wholesome Bath of thy Sonnes blood, to cleanse me from the foule leprosie of my sinnes. Support me by the staffe of thy Word, and watch over me by the eye of thy providence, that I fall not downe, like the Swine, to wallow againe in the mire of wickednesse. Stay me (deare Lord) by the hand of thy power, that I runne not headlong, like the

the Swine, into the Lake of destruction. As my blessed Saviour tooke upon him the leprous garment of my sinnes; so mercifull Lord, cloath me with the white robes of his righteousness.

Luk. 8. 33.



XX.

Vpon a Hare and a Greyhound.

THese are both swift creatures: the Hare is naturally very fearefull, and useth many nimble sleights to preserve his life, by turnes, wrenches, meshes, and divers other wayes, whiles the cunning dogge imployes
all

all his skill to conquer the
 fearfull beast, that runs
 swiftly breathing and
 panting before him, untill
 at last, the cunning Curre
 beares her, or killeth her
 with a thrust; and if he
 faileth by either of those
 wayes, then he taketh the
 poore tired Hare at a
 mesh, but being frustrate
 in all those, he pursues him,
 untill he be quite tired, &
 falleth downe dead be-
 fore him; or that he is
 not able any longer to
 make good the course,
 against the poore harm-
 lesse beast. In like man-
 ner, the poore Christian
 doth make many turnes
 and wrenches, from that
 infernall dogge of hell;
 yet at last, like as the cun-
 ning

ning and expert Greyhound, takes the tired Hare at a mesh; so Satan is vigilant to take the poore weake Christian at all advantages that may suit best for his purpose, and is then most violent in his assaults of temptation, when the weak souldier is worst provided with spirituall armour to repell and vanquish him, which for want of the sword of the spirit to resist him, and Anchor of hope to support his owne weaknesse, hee falleth everlastingly before him; oftentimes by a violent death, (being both against nature and grace) becoming an executioner to himselfe, through the
E long

Eph 6.17.

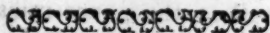
2 Tim. 3.

3.

long siege of his inveterate, and most implacable malice. But if it be an enrolled souldier of Christs Campe, he will valiantly resist all his fiery darts, and temptations, and in the end constrain him cowardly to yeeld the combate. I beseech thee, gracious Lord, to continue to be my Capitaine and Defender; and as I have received the signe of the Crosse in Baptisme, as a badge of my holy profession, so I may constantly continue to fight under the Banner of my Lord, untill I have finished my Christian race. As the poore Hare is most secure from danger of the Greyhound, when

when he is in a Fold, amongst a flocke of sheep; so grant, deare Lord, as I have received thy holy marke, to be one of thy flocke: Be thou my good shepherd; hem ~~me~~ in amongst thy faithfull flock, within the Pale of thy Church militant, that at last I may be made partaker of thy Church Triumphant.

Ioh. 10. 11



XXI.

Vpon sight of a Mouse.

OF all creatures, this is one of the smallest of four-footed beasts, and yet by antipathy, is an enemy unto the Elephant

phant, which is one of the greatest and strongest beaſts ; for this little one doth oftentimes, by going into his Proboscis or Trunk, endanger the life of this mighty beaſt. This little creature is very nimble, and circumspect, being a notable bold thiefe for his belly, inſomuch that no place doth eſcape his theft, for he is in the Kings Pallace, as well as the poore mans Cottage ; he is in the City as well as in the Countrey ; he reſideth in the open fields as well as in a houſe or barne, and is alwayes very ſhie and fearfull of his enemy, the Cat ; but oftentimes they are killed with a ſnatch,
and

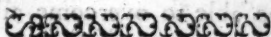
and are destroyed with
poysonous baits laid for
them. A poore man in
this age, is as contemp-
tible as this small crea-
ture. I may not unfitly
call lewd, wicked, poore,
which live by theevery
and idlenesse, the Mice
of the Common-wealth.
The great theeves rob
from God, in spending his
holy Sabbaths about their
pleasures and profits; *If
thou turne away thy foot
from the Sabbath, from do-
ing thy pleasure on mine holy
day, and call the Sabbath
a delight, the holy of the
Lord, honourable, and shalt
honour him, not doing thine
owne wayes, nor seeking thine
owne will, nor speaking a
vaine word; Then shalt thou*
E 3 *delight*

delight thy selfe in the Lord;
and I will cause thee to ride
upon the high places of the
earth, and feed thee with the
heritage of Jacob thy father;
for the mouth of the LORD
hath spoken it. As poore
Theeves doe not onely
rob, but many times kill:
So small sinnes rob God
of his honour, and with-
out true repentance, will
bring death unto our
soules. As Mice are de-
stroyed with poysonous
baits that are laid for
them: So Christians
ought to take heed that
the Divell doth not over-
come them with the allu-
ring baits of worldly va-
nities. The cunning Cat
is not so watchful and di-
ligent to fasten her pawes
upov

upon the Mouſe, and to
carry it to her hole, as the
Divell is to embrace all
opportunities to ſeaſe up-
on the weake Chriſtian,
and carry his ſoul to hell.
Satan is that Arch-thiefe
who ſtealeth the treaſure
of the word of God out
of our hearts. Seeing evill
ſpirits are in houſes, and
fields, both abroad and at
home, more frequent then
Mice, let us labour to have
the holy Spirit of God in
our hearts, that wee may
be able to overcome all
his fiery darts of tempta-
tion. As the powder of a
Mouſe is medicine to ſtop
the involuntary paſſage of
an excrement : So the
powder of poverty ſhould
cauſe us to ſeek unto
E 4 Chriſt,

Eph. 6. 16.

Christ, and powre forth penitent teares of heartie sorrow for to stop the running issue of our sins. Seeing there is great pains in getting, and danger in keeping of riches, by reason of Thieves, and destroying vermin, permit mee Lord, to lay up my chiefe Treasure in heaven, where Mice doe not devoure, nor Thieves doe not breake through and steale.



XXII.

Vpon a Limpet.

THe Limpet is a Shell fish that is firmly fixt unto a Rocke in the sea, and

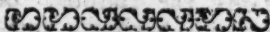
and from thence receiveth its sustenance; if he bee prickt, he doth cleave more close to his rocke: So the faithfull Christian being prickt with the sharp thorne of povertie, must cleave the closer unto their rock Christ Iesus, who hath sanctified adversity in his owne holy person; and therefore the better knowes the wants and infirmities of his servants, and is most abundantly able, being their head, to relieve and succour his poore distressed members, according to their severall necessities. If the worke were not moistned either by the over-flowing or flashing up of the sea, this poore

Mt. 16
18.

creature would soon dye: Had not that holy Rocke, our blessed Redeemer, bin moistned with the pure Fountain of his own precious blood, our poor hungry soules had suffered everlasting death. I beseech thee gracious Lord to give mee a holy constancie and perseverance, to undergoe whatsoever thy fatherly hand shall bring upon mee in this life, that I may strive to cleave unto my loving Saviour, as neere in my actions and affections as the Limpet doth naturally unto his rocke: so that in all distresses, let my soul receive comfort and refreshment from thee, whensoever I cry unto thee:

thee; For thou art my Father, my God, and the rock of my salvation.

Psa. 89. 26



XXIII.

Upon a Rhemora.

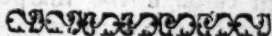
IT is a little fish of halfe
a foot long, which cleaveth to the bottome of a Ship, and doth as strongly as strangely stay her under saile, with winde and tide, hindering her from moving; therefore called by some the Stop-ship. Lord suffer not the Rhemora of a wicked cauterized Conscience, once to fasten it selfe on my soule, to hinder my heart from shaping its course

course according to the line of thy Law, that I may safely saile towards the Harbour of Heaven (having a comfortable gale) by the large wind of thy sacred Word, and spring tide of a holy conversation. I beseech thee, gracious Lord, that thy restraining grace may cleave so fast unto the bottome of my soule, that it may stop the passage therof through the sea of sin, and Ocean of worldly vanities. Oh blessed Iesus, owne my ship, which thou hast so dearly bought, and built up on the Altar of thy Crosse. Albeit I am sometimes driven by the winde of vanity, and weatherbeaten

ten through the sharpe
stormes of Satans temp-
tations; yet here's my
comfort, that my Saviour
is owner of my ship, who
is sufficiently able to still
every winde, and calme
every storme that shall a-
rise, or beat against it.
Deare Lord, bee not one-
ly my Master and Owner,
but also my Pilot (and af-
ter the wearisome voy-
age of this mortall life)
waite my Vessell to the
quiet Haven of eternall
happinesse, and land it
on the happy shore of e-
verlasting salvation.

Col. 4. 1.

Upon



XXIV.

Upon a Dolphin.

THis Fish, as Authors report, is very swift, much delighted with musicke, they are said to bury their dead in their sandy graves: It is likewise a friendly fish unto mankinde, and the females of them are said to have breasts like to women, well stor'd with milke, and live three hundred yeares. It is well observed of the dainty Dolphins swimming swiftly in the seas, that they are so much delighted with musick, that in great shoals they swim
after

after the ships. These Dolphins signifie carefull Christians in this world of wickednesse, and sea of sinne, who when they heare the voice of Gods Ministers, are in such love with the heavenly harmony, as that they doe not onely flock and follow to heare it, but being heard, they hoord it up in their hearts, as the true treasure, and sweet savour of life unto life, stopping themselves from their wicked wayes, and cursed courses, which they follow. Let our souls be swift to flye unto God in all our distresses, by fervent prayer. Our blessed Saviour farre exceeded the love of Angels, and all creatures

creatures towards man-kinde : for he came from his Spheare of glory, downe into the sea of this world of misery, and became cloathed with the garment of our flesh, that wee might bee invested with the holy vesture of his righteousness. Let us ever bee delighted with that sacred harmony, and gracious consort of praising the great and glorious name of our Creator. As the Dolphins bury their dead in sandy graves : so I beseech thee righteous Lord, to bury my sins (which for number surpasse those sands) in the grave of my redeemer, and over-flow it with the Ocean of thy mercy,

mercy, that they may never arise thence, to cause my poore soule and body, to taste of that bitter cup of eternall death. As the Dolphins have milk, to sustain their younglings : so let thy faithfull ones feed on that pure milke of thy sacred Word, to nourish them up to everlasting life. Moreover, let us ever thankfully remember how thy holy side was opened with a spear, thy hands & feet pierced with rough nails, from whence plentifully flowed the soveraign balm of my Saviours unvaluable blood. Deare Lord, in the storme of temptation, or whensoever the sea of worldly calamity

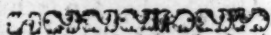
Joh. 19. 34

Psal. 39. 5.

lamity shall strive to overcome mee, let my distressed soule finde shelter in one of these happy Harbours, and Cinque-ports of thy mercy. As the Dolphin by the conjecture of some, liveth three hundred yeares, let me often meditate on the shortnesse of this fraile life (being compared to it) which is but a span long, as the Kingly Prophet termes it. As the heart of man is the fountaine of temporall life, and that the whole Globe of this transitory world, is not able to fill up this geccedy triangle: Gracious Lord, give mee thy selfe, which is onely able to fill up the roome of my heart;

heart; and whensoever
the Guest of my soul shall
be summoned to leave the
house of this mortall bo-
dy, admit me to live with
thee in thy blessed mansi-
on of immortality.

2 Cor. 5, 1.



XXV:

*Upon the sight of a
Toad.*

Blessed Creator, my
soule doth stand ama-
zed, and I do want words
to expresse thy great love
and mercy extended to-
wards me. Amongst ma-
ny other unspeakable
favours & blessings which
thy divine Majesty hath
been pleased to vouch-
safe

Gen. i. 26.

Jer. 18. 6.

safe unto me, how infinitely am I bound to praise and magnifie thy most holy Name, that thou didst create me after thy owne most sacred image, and not fashion me by thy Almighty hand in such an ugly forme as this creature is : For I was in thy hand as clay in the hand of the Potter, to forme at thy pleasure. Lord, out of thy divine wisdom and providence, thou hast not onely created rational creatures full of beauty and excellencie, but such as are fierce and hideous, cruell and deformed, yet all of them serve to adorne and beautify this vaste Globe of the world, and to set forth the

the exquisite skill of thy admirable workmanship, According to the severall natures of thy creatures, the more to magnifie thy mercy, thou hast appointed a fit and proper Element for them to live in, answerable to their nature and quality. This creature doth live on the earth, being by the instinct of nature exceeding covetous, having great eyes, and a great belly. And although hee liveth by the earth, yet some confidently affirme, hee carrieth earth in one of his pawes, intimating his greedy desire, and unsatiabie appetite.

Besides, when hee is struck by any that depriveth

veth him of life, hee wil immediately spout forth his venome in their faces. Moreover, being invenomed by the Spider, hee doth repaire unto the Plantine, and by eating of the leaves thereof, is thereby cured. Albeit this creature bee poysonous in its owne nature, yet hee hath a pretious stone hid in his head: So notwithstanding the good Christian bee full fraught with the poyson of sin and corruption, yet there may lodge some hidden vertue in the heart. Though wee are full of nothing but the venome of sinne, yet in our head Christ Iesus, wee have a rich and invaluable Jewell

Eph. 4. 15.

Iewell of all diuine graces. I beseech thee gracious Lord to give mee a contented minde, and thankfull heart for whatsoever temporal blessings thou art mercifully pleased to allot for my selfe and family, and not greedily desire other mens meanes and maintenance unjustly; or wilfully and wrongfully to detaine it from them by oppression. Grant, deare Lord, when thy faithfull Ministers doe strike my sinnes with the hammer of thy Word, to kill and destroy them, that I may not retort the venome of obstinacie or unthankfulnesse; but suffer such strokes to smite, and reforme my sinfull heart.

Laſt

Last of all, when I finde
my selfe overcome by Sa-
tan in any temptation, I
may repaire unto my hea-
venly Physitian Christ Je-
sus, and apply the pretious
Antidote of thy saving
Word, to cure the poy-
sonous contagion of my
sinfull Soule.

XXXXXXXXXXXX

XXVI.

Upon a Serpent.

Gen. 3. 14.

Gen. 3. 4. 5

IN the very infancie of
this great fabricke of
the world, the Almighty
Creator did denounce a
curse and inflict a punish-
ment on this creature, for
being an instrument to
excite our first Parents,
Adam

Adam and *Eve*, to violate his commandment. That old Serpent, the Divell, made choyce to assume the shape of this subtile and hideous creature, to circumvent our first Parents, being a meanes to withdraw them from that blessed estate of innocencie in which they were, at their initiation in Paradise; to the end they might bee cast out of the favour of God, incurre his heavie displeasure, and reduce them (if possible) to his owne condition, to have a portion with him in that horrid lake that burneth with fire and Brimstone. The wisdom of the Serpent consisteth chiefly in these foure pro-

Rev. 20. 2.

Rev. 19.
20.

F

per-

1. perties. First, that in the Spring shee casts off her
2. old skin. Secondly, that she will defend her head
3. above all things. Thirdly, that carrying poyson in her mouth, before shee drinke, shee puts it on a stone, and afterwards receiveth it againe. Fourthly, that she stops her eares at the voyce of the Charmer. Every good Christian ought to make a spirituall use of these particulars: First, we should cast off our old garment of sin, and earnestly endeavour to bee invested with the new and bright shining Robes of our Saviours righteousness. Secondly, we must labour to defend his holy Name when wee
3. hear

hear it traduced by wicked oathes or execrations. Thirdly, let not Christians imitate this cursed creature, to lay aside their sins when they come to the holy Table of the Lord, and afterwards follow the same finnes. Fourthly, to stop our eares against such as speake against the divine Truth. As *Gehazi* by telling a lye unto his Master the Prophet, purchased the leprosie unto him and his seed for ever: so the Diuel being the inveterate enemy of mankinde, telling a lye by the mouth of this subtile creature, did invest all the posterity of *Adam* with that most foule and leprous garment of sinne;

3.

4.

2 King. 5.
27.

Gen. 3. 3.
4.

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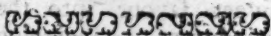
For

Acts 3. 8.

For by the poyson of his flattering words wee are all enthralled and made liable to everlasting death and damnation. *Ananias* and *Sapphira*, by telling of a lye procured their sudden death; but the lye of the Serpent being embraced by our first parents, purchased both temporall and eternal death to them and their posterity. Grant (deare Lord) that my sinfull and poluted soul may be so washt by the teares of true repentance, and bathed in the pretious fountaine of thy Sonnes blood, that I may be made whiter then snow. I beseech thee, gracious Lord, to apply the comfortable balm of thy grace unto
my

my sick soule, that when
I feele my selfe stung by
the Serpent, I may looke
up with the eye of faith,
unto my blessed Saviour
Christ Iesus, who is the
grand Physitian of my
soule, and that true brasen
Serpent, who is able to
deliver me from those fier-
ry Serpents.

Numb. 21
6.9.



XXVII.

*Upon the sight of an Eglan-
tine, or Sweet-brier Tree,
growing up against
my Neighbours
wall.*

THis Tree doth yeeld
much delight to two
of the senses : The eye is
F 3 de-

delighted with beholding
so faire an object; and
the nostrils enlarge them-
selves with a kinde of
pleasant greedinesse to sa-
tiate the sense of smel-
ling; one striving to ex-
ceed the other. How fair
this little tree doth spread
and grow against the
wall, and sendeth his
sweet savour into the
windowes, conveighing
its comfortable sent to
such as behold not his
body.

Let every Christian
labour to increase and
grow up in vertue, and let
it not be contained with-
in the narrow vessell of
his owne heart, but dif-
fuse it selfe abroad to the
comfort of others, that
such

such as never saw him,
may be bettered by him,
and be induced to invo-
cate the Lord, not onely
to continue his blessing
towards him, but also to
give him a larger measure
of his grace and holy spi-
rit, that he may be a means
to excite others to praise
the Lord, who hath crow-
ned us with his mercie
and loving kindnesse. I
doe in this little tree see a
lively Embleme of thy
mercie and justice; the
one being sweet, and the
other sharpe. As also of
of love and hatred, mani-
fested in the white flower
and the red berry. Oh let
that gracious flower of
love grow in our hearts,
and not the bloudy fruit

of malice and malicious practices against our neighbour. As this tree is tied, to keep it unto the wall; So grant, Lord, that my heart may bee firmly tied unto thee by the cords of thy love, and holy commandments: and may bee loosed from my sinnes, and bewitching vanities of this vaine world. I beseech thee, gracious Lord, to open the windowes of my heart to receive the precious odours of thy divine graces, and that my soul may ever bee filled with the comfortable sweetnes of thy mercy, but never bee pierced and goared with the sharp thorn of thy implacable justice.

Upon



XXVIII.

Upon a blinde idle man.

I know not whether it
be for mercy or judgement that the Lord hath
deprived this poore
wretch of one of his
most usefull and comfor-
table senses: so that hee
remaines in darknesse,
and is not able to behold
the eye of the world,
whose resplendent beams
doth enliven and yeeld
comfort unto all creatures
that live on this terrestri-
all globe. If the soule of
this man bee as darke
as his body, then
great is that darknesse.

Mar. 6. 23.

F 5

Buc

Mat. 6. 22.

But to remaine in idlenesse, addeth misery unto the former, being a nursery unto all vices. Idlenesse may very fitly bee compared to rust : for as rust doth eate and consume iron, or any other metall; so idlenesse doth destroy the seeds of grace that are sowne in the heart of man by the spirituall husbandman. As the light of the body is the eye; so the knowledge of God is the light of the soule. If it be such an uncomfortable thing to bee deprived of the comfortable light of the Sunne; how much more to bee deprived of the glorious Sun-shine, and most comfortable light of the Gospel,

pel, which is our true and
safe guide unto that new
Ierusalem, the mother of
us all. Where ignorance
is, there is the Egyptian
darknesse of the soule. For
to be spiritually blinde, is
worse then that tene-
brous plague inflicted on
proud King *Pharaoh*. I
beseech thee, gracious
Lord, to cut the filme that
covereth the eyes of my
soule, by the sharp instru-
ment of thy Law, that I
may more clearly see thy
abundant love and mercy
extended towards me, and
in some weake measure
labour to expresse my
thankfulnesse unto thee,
for recovering mee from
my spirituall blindnesse.
Grant, deare Lord, that I
may.

Rev. 21. 2

Exo. 10. 22

may likewise powre forth
the teares of true contri-
tion for my sinnes, that
have so highly provo-
ked thy wrath and in-
dignation against me. And
after the darke night of
death is come, bring my
soule to that blessed place
of light, where the Lord
of life inhabiteth.



XXIX.

*Upon the sight of a
Starre.*

M: Hopton
hi, Con-
cord. chap.
10. Accor-
ding to Ty-
cho Brahe
18 times,
and one
tenth part.

IF the magnitude of a
small twinkling Starre,
as it appears to our view,
doth (according to the
learned Art of the Mathe-
matician) many times ex-
ceed

ceed the Globe of the earth; how spacious is that heaven that contains such an infinite number of rare and admirable lights! Stand still amazed, O my soule, at the glorious Majesty of the great Creator of such vaste creatures! and fixe thy selfe a while to consider the wonderfull difference that the exquisite workman of heaven and earth, hath put betweene the glory of each of these durable and bright shining Lamps of heaven; as also of the Saints in that celestiall habitation. As the wise men were guided unto the Messias by a starre: So guide mee unto thy selfe by the Star
of

Gen. 1. 16

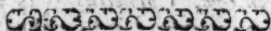
1 Cor. 15.
41.

Mat. 2. 9.

1 Pet. i. 19

of divine truth. Grant, deare Lord, that whensoever it shall please thee to put a period to the wearisome pilgrimage of my sinfull life here in this vale of misery, that I may ascend and mount up above the starry heaven, being conducted thither by one of thy blessed Angels into thy glorious presence, and be presented spotlesse and blamelesse through that immaculate Lamb Christ Iesus, who hath taken away the heavie burden of sin from all penitent sinners. Although I am not a bright shining star of virtue here, yet Lord fix me a glimmering star in the orb of thy glory hereafter.

Upon



XXX.

*Upon the sight and hearing
of my brother-in-law, Mr.
George Flory, at pray-
er with his family.*

THe diligent perfor-
mance, of this sacred
duty, putteth me in minde
of the religious resolution
of that famous Worthy,
holy *Ioshua*, who said: *I
and my house will serve the
Lord.* Our blessed Savi-
our, *Iesus Christ*, was the
paterne of piety, who
gave the first perfect plat-
forme of prayer unto his
holy Disciples, most plain,
pure, pretious and pro-
found, in these words, *Our
Father*

Acts 10. 2
4.

Father which art in Heaven, &c. Cornelius was a devout man, and one that feared God with all his house, which gave much almes to the people, and prayed to God alway. The holy Angell of the Lord said unto him, *Cornelius*, thy prayers and thine almes are come up for a memoriall before God. Let the soule of every faithfull Christian send up the sacrifice of his prayers from the Altar of an humble heart, and let them bee accompanied with the sweet companionship of a lively faith. Our holy Saviour, blessed for ever, often resorted unto God his Father: And being in an Agony, he pray-
ed

ed more earnestly, and his sweat was, as it were, great drops of bloud falling down to the ground. By prayer hee raised *Lazarus* from the dead, after he had laine in the grave three dayes. Hee prayed for his enemies on the Crosse: *Father, forgive them, they know not what they doe.* *St. Stephen* prayed for his enemies that stoned him to death; *Lord, lay not this sinne unto their charge.* The holy Saints of God prayed in severall places, and on divers occasions; *Elias* in the wilderness; *Daniel* in the Lyons den, *Ioseph* in prison, *David* in distresse, *Jonah* in the belly of the Whale, and *Sampson* in his misery, being

being in the Hall amongst the Philistims. At the prayer of *Moses* the Sea divided it selfe. At the prayer of *Ioshua* the Sun stood still untill he had overcome the enemies of the Lord. At the prayer of the Prophet *Elias* the Lord sent not raine upon the earth in three yeares and six moneths. At the prayer of *Elisha* fire came down from heaven. *Hannab* prayed for a son. At the prayer of King *Hezekiah* he obtained fifteen yeares to bee added unto his life. The holy Psalmist saith: *At evening, morning, and at noon dayes, will I call upon the Lord.* And the smoke of the odours with the prayers of the

Psa. 55. 17

Rev. 8. 4.

the Saints, went up before
God, out of the Angels
hand. When thou prayest,
pray with constancie, and
waver not. When thou
prayest, enter into thy
closet, and when thou
hast shut the doore, pray
to thy Father which is in
secret, and thy Father
which seeth in secret, shall
reward thee openly. *S. Paul*
did desire the faithfull to
pray for him. *I beseech you*
brethren, for our Lord Je-
sus Christs sake, and for the
love of the Spirit, that
ye strive together with mee
in your prayers to God for
me. Christ prayeth to the
Father for us: wherefore
hee is able also perfectly
to save them that come
unto God by him, seeing
he

Mat. 6. 6

Rom. 15.
30.

Heb 7. 25.

Heb. 9. 24.

Mai. 26.
39.

Luk. 6. 12

hee ever liveth to make intercession for them. For Christ is not entred into the holy places that are made with hands, which are similitudes of the true Sanctuary; but is entred into very heaven, to appear now in the sight of God for us. Our righteous Redeemer fell flat on his face when hee prayed unto his Father. So hee went a little further, and fell on his face and prayed, O my Father, if it bee possible, let this cup passe from me: neverthelesse, not as I wil, but as thou wilt. And it came to passe in those dayes, that he went into a mountaine to pray, and spent the whole night in prayer

prayer to God. At that day shall yee aske in my Name, and I say unto you, that I will pray unto the Father for you. I pray not for the world, but for them which thou hast given mee: for they are thine. From these severall examples of our Saviour Christs prayers, every faithfull Christian may learne these three profitable lessons: First, to pray with humility. Secondly, to have constancie in prayer, as St. Paul saith, *Pray without ceasing*. Thirdly, to pray for each other. In the first place, let us pray for Kings, Princes, Ministers & Magistrates. I exhort therefore, that first of all, supplications, prayers,

Ioh 1.6.26

Ioh. 17. 9.

1 Theff. 1.
2.

A defini-
tion of
Prayer.

prayers, intercessions, and giving of thankes, be made for all men, for Kings, and for all that are in authority, that we may lead a quiet and a peaceable life in all godlinesse and honesty. As every nation is knowne by his language; so that Christian is knowne to be the child of God, who speaketh this language of Canaan. Prayer is the Soules best Oratory: It is a familiar conference with God, whereby we aske things necessary, and render thankes for benefites received. The frequent performance of this dutie, is the onely meanes to give strength unto a weak and fainting soule. The heart re-

receiveth much comfort from this spirituall repast. This heavenly flame results from that sacred fire of the love of God. Oh blessed Mediator, let not Satan drive me from these sweet retreats, that I receive to my sinfull soule. Most men strive to bee rich men, let us strive and endeavour to bee righteous men, and then we shal enjoy the greatest riches that this terrestriall Globe can afford. Let us pray fervently unto God, and hee will raise us out of the grave of sinne. The sight, hearing, & constant performance of this holy duty, being perform'd by my brother-in-law, did very much comfort me. (more then

Gen. 28.
16.

Mat. 17. 4.

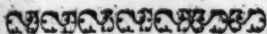
then it would from many others :) For I said with *Moses*, Surely the Lord is in this place ; and with *St. Peter* when our Saviour was transfigured on Mount Tabor, It is good for us to bee here. What infinite cause of joy is this to my sorrowfull soul to consider that my holy Redeemer is become my elder Brother. Grant, Lord, that I may receive and entertaine him into the uncleane Chamber of my heart, with humilitie and thankfulnessse. Oh holy Iesus ! give me strength to addresse my weake prayers unto God the Father, through thy blessed Name and mediation, who cannot deny me my daily

daily bread, so as I aske it
with a lively faith. *What*
shall wee then say to these
things? If God bee on our
side, who can be against us?
who spared not his owne Son,
but gave him for us all to
death; how shall he not with
him give us all things also?
Hitherto have ye asked no-
thing in my Name: Aske
and yee shall receive, that
your joy may be full.

Rom. 8.

31, 32.

Ioh. 6. 24.



XXXI.

Upon the sight of a Fly that
was spotted with black
and red spots.

IN the fulnesse of time,
according to both the
G pro-

Luk 1.27.

Heb. 2.16

promise and eternall purpose of God, hee sent his onely begotten Sonne into the world, to be borne of a pure virgin, who took the fraile nature of Man upon him, and was like unto man, sinne onely excepted. The Sonne of God became man, that men might bee made the sonnes of God; Christ came out cloathed with our flesh, that wee might be invested with his Spirit. The Lord took on him the forme of a Servant, that wee his servants might be made partakers of his dignity. When the fulnesse of time was come that our Saviour had to continue in this world, to fulfill his Fathers will, hee did

did a little before his departure, finish that great worke of mans redemption, and did thereby fully appease Gods wrath and indignation against mankind. This poore creature being thus spotted, doth lively represent unto my minde how our soules were spotted with the blacke spots of sin, which caused our blessed Saviours body, at severall times, to be spotted with the holy drops of his most pretious blond. How can our hearts chuse but melt into teares, to looke upon the bleeding body of our blessed Saviour, which is most lively represented unto the eyes of our souls, in the holy Sacrament

of the Lords Supper. It was a Minister (and loving friend) that directed my eye to behold this profitable object, as we were walking together in a pleasant meadow. I beseech thee, gracious Lord, that I may follow no longer the vaine pleasures and delights of this transitory world; but being directed by thy faithfull Ministers, I may henceforth walke in the faire wayes of vertue, and account those my best friends that guide my feet in the way of piety. Grant deare Lord, that I may mount up aloft by the wings of a devout heart; and by the hand of a lively faith lay hold on thee
sit-

sitting at the right hand of
God the Father, to whom
be praise, and honour, and
glory, and power be unto
him that sitteth upon the
Throne, and unto the
Lamb for evermore.

Rev. 5. 13.



XXXII.

Upon Edmond Laurence
*who with a fall from a
horse (on Ascension
day) died thereof.*

O Vr blessed Saviour
(many yeares since)
did as on this day take his
leave of the wicked
world, and ascended up
from earth into heaven,
the supreame Court and
place of his residence.

Ioh. 16. 28

G 3 Many

Rev. 20. 13.

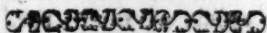
Many soules of wretched impenitent sinners on the same day descend downe into the deep *Abyssus* of hell; but the Saints and servants of Iesus Christ doe in part imitate their blessed Lord and Master, at their departure out of this life: for their soules do mount up where their Saviour is gone before to prepare a place for them. The Saints of God which are of that blessed family, of the household of faith, exchange a temporall death for an eternall life: but the incorrigible sinner doth exchange a temporall life for an eternall death, being shut up everlastingly in the dark dungeon of hell. *Edmond*, as
some

some interpret it, signifi-
eth, *safe world*. We see by
common experience, that
there is neither time nor
place can priviledge any
person from death: for
there are infinite number
of wayes to bring it unto
us; therefore we doe see
that there is no safety to
bee expected in this mu-
table & uncertain world.
Little did this poore aged
man thinke, as he was ri-
ding homewards, that he
should receive such a fa-
tall fall, and have his soul
so suddenly taken away
from him. It was not in his
power to behold the neer
approach of that pale
horse, untill hee felt the
stroke of death, who fate
on him. *Laurence signifi-*

Rev. 6 8.

eth *Flourishing like a Lawrell*. Saint *Laurence* went to heaven through a fiery Chariot; and this *Lawrell* fell to the earth, and withered: yet hope we, that hee shall ever flourish in Heaven. I beseech thee, gracious Lord, to give me time and space to repent mee of my finnes; and whensoever it shall please thee to translate my Soule unto that blessed land of the living, bee pleased to summon me by some competent visitation of sickness, and deliver my body from sudden, an untimely death, and my soule from everlasting damnation. Grant, deare Lord, that after I have diligently and faithfully served thee,

thee, and spent the day of my life in thy harvest of my vocation, I may at the evening of my death, receive that blessed wages of everlasting life.



XXXIII.

*Upon the sight of a banke
of Camomill.*

How pleasant and delightfull is it to sit on this banke, to repose my selfe on! what a fragrant smell it sendeth forth, refreshing and reviving most of my weake senses, being also very medicinable for divers infirmities incident unto my sickly body. My long ex-
G 5 pe-

perience of this wholesome herbe, hath taught mee to beleewe, that the more it is deprest and troden on, the more it doth send forth its sweet savour: In like manner, the childe of God, the more hee is deprest and beaten downe by the stripes and strokes of sundry sorts of afflictions, which he suffereth, either on his body, goods, or good name (thereby to humble and reclaine the heart of man) the more pleasing doth their actions sinell, when they ascend up before their heavenly Father. An example hereof we see in holy *Iob*, who was armed with that spirituall fortitude, and un-

Iob 13. 15

undaunted constancy, that albeit the Lord would kill him, yet would hee trust in him; so that at last he obtained, not onely a comfortable deliverance, and faire issue out of all his troubles, but also a re-advancement in his goods, health, and posterity, which were undoubted testimonies of Gods favour towards him. The Lord dealeth like a most skillfull Chyrurgion, to cut and lance his Patient, that he may cure him; and like an indulgent father, to correct his childe, when he is straying and wandering in the by-paths of vice, that he may not onely reclaime, but also be a true guide

Iob 42.12
13.

guide to conduct him the more safely, in the sure & sacred way of vertue, that will bring him in the end to the haven of true happiness. Grant Lord, as thy mercifull hand hath hitherto supported me in all my afflictions, so still continue thy wonted mercy towards me thy unworthy servant, to support me to the end of this short journey of my mortall life. I am sicke, Lord, both in soule and body, be thou my Physitian, and then apply what balme thou pleasest; and at last bring me to that most pleasant and delightfull hill of Sion, there to repose my selfe with thy Saints and servants.

Psal. 48. 2.

XXXIV. *Vpon*



XXXIV.

Upon the sight of a dissembling friend.

OH wretched and depraved man, how strangely art thou altered from that holy estate of innocency, in which thou wert first placed ! How hath Satan bewitched thy heart, to become so strange and vilde a changeling ! from being a Christian, to become almost as bad as an Infidell in life and manners. Being among any of the faithfull flocke of the great Shepherd, the Lord Iesus, he is in shew as innocent as a sheep.

Heb. 13.
20.

2 Pet. 2. 22

Luke. 13.

32.

Eph. 4. 14.

Mat. 7. 15.

sheep. If he be amongst swine, he is like them, wallowing in the mire of drunkenness. If amongst goats, he imitateth a goat in sensuality and wantonness. If amongst foxes, he is subtil and deceitfull. If amongst apes, he resembles them in his frivolous antick tricks. If amongst wolves, he doth raven and devoure, earnestly endeavouring to dispoile the fatherlesse and widowes. Many other beasts and cruell creatures I could compare him unto, but let these suffice. Nevertheless I may not omit to resemble him to *Iannus*, who had two faces. So this kinde of friend oftentimes

tentimes useth kinde language, and an open countenance, smiling, and shewing his teeth unto his friend; who no sooner turning his back, and scarce out of his sight, but he doth what his venomous tongue, to shoot out his arrowes, even bitter words, to scorne, reproach, and slander him, that but a moment past he profest great friendship unto. It is to be feared, that his heart being so deceitfull and perfidious unto his friend, is also unsound towards his greatest friend, God himselfe. I beseech thee gracious Lord, that I may not *Proteus*-like, shift the shape of my life and manners,

Psal. 64. 3]

ners, according to the evill disposed mindes of lewd and wicked men, to get applause from them, but continue to walke constantly in the path of piety, although I become despised & despicable in the eies of their false opinion. Whatsoever I appeare and seeme to be in the eyes of men, yet grant, deare Lord, that I may never carry an hypocriticall heart towards thee; but give me a faithfull heart to lay hold on my Saviours merits; an obedient heart to obey thy heavenly will; a sensible heart to make good use of thy judgements; a tender heart to be compassionate towards thy
poore

poore members ; and a
thankfull heart for all thy
mercies. Although the
world did account me a
proud Pharisee, notwith-
standing let me be in my
owne eyes an humble
Publican, and say with
him, *O God be mercifull un-
to me a sinner.*

Luke 18:

13.



XXXV.

*Upon the sight of a
Watch.*

IT seemeth unto the
eyes of my weake
judgement, that there is
much art in the compo-
sing of this necessary In-
strument. The clicke of
it doth well resemble the
beat-

beating of my pulse, and might serve as a good monitor, to put me in minde of the swift passage of my time, and cause me seriously to examine my selfe, as *Alexander Severus* did, what good have I done in such houres, as I have sought to be informed of, and to weepe and bewaile the losse not of so many hours, but of many yeares that I have spent in sinne and vanity; blessing the holy name of the Lord, for that I have spent any houre of my life in my masters service. The motion of the great wheele causeth all the rest to be in motion, and directeth the hand to point unto the

the houre of the day or night; my good God is the *primus motor*, that moveth my heart, and stirreth up the faculties of my soule, to performe any service that is pleasing and acceptable unto his holy will. The wheele keepeth turning, untill it bringeth the string unto its utmost end; and without the hand of the owner, to winde it up againe with the key, it would remain uselesse, not being able to informe us of the passage of any more houres. When we goe to bed at night to repose our bodies, and refresh our spirits with sleepe, even that very sleepe would prove to bee a sleepe of death,

Psa. 141. 3

death, if God did not raise us up againe, by renewing his mercies every morning unto us, yea, continuing it every minute, untill the very night of death, and after death. Set a watch before the doore of my mouth, said the man after Gods own heart. If we so much applaud the Artist for composing of a rich & curious Watch, which consisteth of so many severall parts belonging unto it; then stand still, a while, O my soule, & admire the admirable, and incomprehensible wisdom of God, who hath made the world, and all creatures therein in man, who is a Microcosme, or epitomie of

of them all. When the Watch is foule, wheeles out of order, or string broken, it must be taken in pieces, made cleane, amended, and set together by the Watch-maker. Man is the Lords by the right of creation; when he was most foule, he was cleansed, being washed in the precious fountain of Christs blood, and blessed Laver of Regeneration, therefore Christs by the right of redemption: after the string of life is broken, and become dead in sinnes and trespasses, the holy Spirit of the Lord did breathe on it, to enliven it to a holy life; Therefore the Holy Ghosts by sanctification.

Gen. 1. 27

Eph. 1. 7.

Heb. 9. 12.

1 Pet. 1. 2.

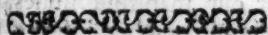
cation. Man returning to his dust, shall be set together by (the great and exquisite workman) the Creator of all things.

Vouchsafe, Lord, seeing the line of my life is in thy blessed hand to cut off at thy pleasure, wind up the watch of my Seale by divine meditation, and open my wicked heart by the key of thy holy word, that I may be inabled to performe holy duties, that I may spend the remainder of it in thy service: And in the joyfull morning of the Resurrection awake my body out of the sleepe of temporall death, and clothe both soule and body with the precious garment of everlasting life.

life. Grant deare Lord,
that I may bee like the
wise Virgines, to have
the oyle of thy grace in
the lampe of my heart,
that when the blessed
Bridegroom Christ Iesus
shall come, my soule may
bee vigilant, and ready
prepared to enter with
him into the Bride-cham-
ber of Heaven.

Mat. 25. 4

Matth. 25.
10.



XXXVI.

*Upon the great drought, and
seeing much dust in the
high wayes.*

Lord if thou dost with-
hold the dew of hea-
ven but a short season
from the earth, both man
and

and beast are like to per-
ish. It is to be feared that
thou dost forbear to o-
pen the bottles of heaven
to revive the dry and thir-
sty earth, because our
hearts are so hardened in
the high wayes of sinne,
that we doe not bedew
our cheekes with peni-
tent teares of unfained
repentance as we ought,
for our manifold sinnes,
being in number infinite.
The Lord maketh a plen-
tifull land barren for the
sinnes of them that live
therein. Lord incline our
hearts to entertaine thy
sanctifying Spirit with
the spirit of reverence
and humility, and move
upon the waters of our
eyes, that we may at last
poure

Psal. 107.
34.

poure forth teares of
contrition, which pro-
ceed from the hard Rocks
of our relenting hearts.
Put up those few drops
that are distilled through
our contrite hearts, into
thy bottle; open the flood-
gates of thy mercy, unstop
the bottles of heaven, and
distill the heavenly dew
therein contained on the
dry and gaping earth, to
refresh it. Like as the
Hart longeth after the
water brookes, so thirst-
eth my soule after thee,
O God, yea after the li-
ving God. Although we
are unthankful, gracelesse
and disobedient children,
yet cease not, Lord, to be
a Father unto us; though
wee neglect our duty to-
wards

Psal. 42. 1

Psal. 103.
13.

Heb. 9. 12

wards thee, yet withdraw not thy tender mercy from us. Sweet Saviour cast us not away whom thou hast redeemed with the effusion of thine own blood. Although I have sores, blaines, and ulcers, full of putrification of sin; yet Lord thou hast balme and bowels of mercy to poure into the festered wounds of my soule, and to heale them up perfectly. This plenty of dust doth lively represent unto my minde, that my body shall be reduced into dust I know not how soone, and be layd in the bosome of my mother the earth. Lord let the black clouds of thy indignation passe away from us, and consume

summe us not with the holy
fire of thy just incensed
anger, continue no longer
to make the heavens brass
and the earth iron unto us.
But as thou didst in former
time heare the prayer of
thy Prophet *Elijah*, so
now Lord receive also the
supplications of the *Eli-*
jahs of this time, thy faith-
full Ministers that serve at
thy holy Altar, and poure
out their soules before
thee in thy Sanctuary. Let
the resplendent beames of
thy favour shine upon us,
and disperse the darke
clouds of thy heavy dis-
pleasure : in stead thereof
make the heavens blacke
with clouds, and poure
forth thy raine upon the
thirsty earth. Let the mil-

1 King.
18.45.

Heb. 13.
10.

Amos 4. 2.

H 2 dew

dew that falleth, excite our unthankful hearts, and cause our forgetfull minds to remember thy mellifluous mercies; may it likewise bee a forerunner of speedy obtaining what we stand in need of.

Grant, Lord, that thy holy word may quench the drought of my thirsty soule; and whensoever I shall travell in the high way of death, at the end of my journey I may find him that my soule seeketh for, who is the way, the truth, and the life.

Ioh. 14. 6.

XXXVII. Upon

XXXXXXXXXXXX

XXXVII.

Upon the sight of a deare
friend, afflicted with the
tooth-ach.

HOW it doth peirce
the heart, and wound
the spirit, to see a deare
friend sit trembling, and
lamenting before him,
with a visage pale as
death; fearing the hand,
and Instrument of the
Chyrurgion, as much as
the malefactor doth the
hand, and halter of the
Executioner. No stop-
ping, no oyle, no plaister
will prevaile, to stop this
flux of rhume, and paine,
without the pulling out

Isai. 30.
33.

of this offending grinder that doth almost grinde the heart of the greived Patient in sunder. If one akeing tooth doth so much vex, and torment the body, how much more unspeakable paines, and torments shall a damned sinner suffer in those unquenchable flames of Tophet, where every member of the body, and faculty of the soule shall bee infinitely tormented: for the fierce wrath of the Lord, like a River of brimstone shall kindle it. If my head doth ake, my hand and heart tremble, and senses stand amazed, to thinke of it! whiles I doe strive to discribe a little glimpse of that horrid

rid place. Lord how shall
those accursed Prisoners
suffer it, who are exil'd
from thy glorious pre-
sence, and bound up with
the black chaine of dam-
nation? Albeit the oh's
and woefull cries of the
patient, doth deeply pe-
netrate the hearts of those
friends that are within
hearing of that harsh, and
shrieking sound, yet can
nothing availe, to help,
or ease them. Think then
how the damned soul in
hell, shall everlastingly
howle, and yell, and find
no ease, nor rest, the fa-
ther being not able to
mitigate the paines of
the sonne, nor the sonne
of the father. Lord let the
free passage of thy holy

H 4 word,

Luke 16.
24.

word, out of the mouthes
of thy faithfull Ministers,
be a meanes to stop the
flux of my sinnes, and that
I may apply the oyle of
thy grace, and precious
plaster of thy sonnes mer-
its, unto the spirituall
maladies of my sick soul.
I beseech thee gracious
Lord, that I may resigne
my will wholly to thy
blessed will, and submit
my selfe under thy cor-
recting hand, with the spi-
rit of patience, so that pa-
tiently enduring here the
paines of the body, I may
escape the everlasting
torments of both soule
and body hereafter. And
vouchsafe Lord, that my
sorrowfull soul, may at
last enjoy those comfor-
table

table pleasures, that are
on thy right hand, for
evermore.

Psal. 16.
12.



XXXVIII

Upon the sight and hearing
of a childe play on the
Virginals.

HOW the Art of the
Musitian doth strive
to exceed the Artist that
composed the instrument;
and *Apelles* Scholar, that
did adorne and beautifie
it. These three excellent
Artists, with the sweet
harmony of the instru-
ment, doth put mee in
minde of the sacred Tri-
nity, that did so graciously
accord in the admirable

H 5 com-

Gen. 1. 26

composure of the fabrick of the world, not onely to create man after their sacred image, but also to make him Lord over all the creatures; a testimony of love beyond all expression. As this child is a profitable scholar in *Orphens* schoole: so grant, deare Lord, that I may bee both thy childe and scholar in the school of my blessed Saviour, to learne from him to bee humble, who was the mirrour of humility; and by his patience to be patient in all afflictions that his divine hand shal bring upon mee. As the Iacke doth rise and fall in sound and tone according to the skilfull touch of the Mu-

Musitian; so grant, Lord,
in what fortune soever I
am, I may labour there-
with to bee contented.
Every string being truly
tuned, doth expresse his
part: So blessed Lord, in
like manner, let my heart
bee so seasoned by thy
grace, that all the facul-
ties both of my soule
and body, may strive and
endeavour to praise and
magnifie thy great and
glorious name.

*Psal. 103.
1.*



XXXIX.

*Upon riding in a stormy day
between Bridport and
Abbotsbury.*

Most of the Elements
have muster'd them-
selves

selves against mee; in this
 short journey. How boy-
 sterously have *Boreas* blasts
 encountered me on every
 side? How violently hath
 the raine beaten? and the
 durt and stones dasht up
 round about mee? Lord,
 how furiously did *Neptunes*
 waves swell? and the
 mounting billowes rage
 upon my right hand (at
 thy displeasure) which
 did even make my sad
 heart to quake and trem-
 ble? But casting up mine
 eyes both of soule and
 body toward thy holy
 Sanctuary, I beheld a
 Rain-bow, a signe of that
 gracious covenant made
 between thy sacred Ma-
 jesty and wicked man;
 which comfortable sight
 did

Gen. 9. 13

did much revive my pen-
sive soule. Amidst these
sharp encounters of mind,
and stormy weather, the
sweet rayes of the Sunne
did much revive and re-
fresh my wearied body.
In like manner, gracious
Lord, let the beames of
thy favour shine into
my heart, and illuminate
my darke soule. On the
strond lay Boats, and smal
Barkes, with their An-
chors. I may not unfitly
compare a Christian to
one of these Barkes that
is tossed up and downe by
the surging billowes of
adversity and bitter af-
fliction in this tempestu-
ous world. I beseech
thee, gracious Lord, to be
my Anchor of Hope, to
sup-

support my weaknesse in
 the greatest temptation.
 And bee thou not onely
 my Barke or Planke to
 save my weather-beaten
 soule from that great Le-
 viathan, the Divell; but
 be also my Pilot to waite
 me to the blessed haven
 of everlasting life: Grant,
 deare Lord, that though
 the windes blow, the
 raigne and surging waves
 of this wicked world,
 beat against my soule,
 yet, deare Lord, let her
 finde shelter in one
 of those pretious
 holes of that
 blessed Rock

Mat. 16.

18.

Christ Je-

sus.

Upon

XXXXXXXXXXXX

XXXXXXXXXXXX

XXXXXXXXXXXX XL XXXXXXXX

Upon the sight of a white
earthen Salt.

THis necessary utensell
of household-stuffe,
doth serve as a good Mo-
nitor to put divers usefull
notions in my minde,
which may further me in
this my pilgrimage to a
better life. Being of earth,
it putteth me in minde of
the mortality of my body,
and paying that last debt
of nature. The colour of it
doth serve to instruct mee
that my life should bee
both sacred & innocent.
The form of it (being like
a Tomb) doth put mee in
minde of the pillar of Salt
which

Gen. 19.
26.

which is the durable monument of *Lots* wives disobedience unto the voyce of the Angel, being the blessed messenger of the Lord. As this vessell containeth salt to season the food of my body; so Lord let thy grace & holy Spirit season the blessed food of thy word to my soule. I beseech thee, gracious Lord, that as salt doth make me thirst after drink for my body; so the salt of thy grace may cause my soul to thirst after the water of life, flowing from that pretious Rock Christ Iesus, who is the true fountaine of living water. And as it doth preserve my corporall food from stink & putrification; so

Joh. 4. 14.
Mat. 16.
18.

so gracious vertues being
planted by thy divine
hand in my sinfull heart,
may preserve my soul from
the noysome stink of heynous
transgressions. Grant
deare Lord, that I may
with *Peter*, plentifully
powre out the salt teares
of true repentance, that
by the greatnesse of my
sinnes I have offended so
gracious a God. More-
over, as salt-peter doth
blow up when it is
cast into the fire; so my
heart may bee inflamed
with that holy fire of thy
love, to love my Creator
above all mortall crea-
tures, and may after the
end of this momentary
life, arrive at that blessed
place of immortality.

Upon

XXXXXXXXXXXX

XLI.

*Upon the sight of a company
of Watchmen.*

Gods Ministers in sacred-writ are termed *Spirituall Watchmen*; they watch for the safety of the soules of that faithfull flocke committed to their charge. *Sonne of man, I have made thee a watchman unto the house of Israel; therefore heare the word at my mouth, and give them warning from me.* As the watchmen are girt about, having Bills, Halberts and other weapons: so the Ministers ought to have their loynes girt about with the girdle of Truth, having

Ezek. 3.
17.

having spirituall weapons; The Breast-plate of Righteousnesse, the Shield of Faith, the Helmet of Salvation, and the Sword of the Spirit, which is the Word of God. As watchmen, albeit they are oftentimes but meane men, yet they are dignified with the name of the Kings watchmen: So the Ministers are the watchmen of the grand King of heaven, how meane and despicable soever they appeare, or are reputed by wicked men. As the watchmen heare their charge before they receive the watch-word from the Kings Constable: so the Ministers receive their power and authority under Gods Vice-

Eph. 6 14.
16. 17.

Luke 10.
3.

Vicegerent, from Gods
Embassadours the reve-
rend Bishops, who doe
lay their hands on their
heads when they give
them their benediction,
giving them a powerfull
charge of their high and
heavenly calling, before
they doe initiate them to
preach the sacred Word
of God: *Goe your wayes,
Behold, I send you forth as
Lambs among Wolves.* As
the watchmen must yeeld
up their true watchword
in the morning, or else are
subject to be committed:
so if Ministers preach not
the word in season and
out of season, in the mor-
ning of the Resurrection
they will render an im-
perfect account, and at
that

that great Affizes, before
the tribunall of that just
Iudge, shall be committed
to the dungeon of *Tophet*.
If the watchmen sleepe,
and in the interim have
their weapons stolne a-
way, they shall bee puni-
shed too: So if Ministers
fall into the dead sleep of
some notorious sinne, and
neglect to bee a faithfull
watchman, hee shall cer-
tainly bee severely puni-
shed. As watchmen doe
watch in the high wayes,
to preserve Travellers
from being robbed by
Thieves; and to keep out
such as come from infe-
cted places, to prevent
infection: So Ministers
ought to watch, and to
use their best meanes to
the

Esay 30.
33.

the uttermost of their power to preserve poore Christians that are travelling to heaven (the inheritance of the faithfull) lest they be rob'd not only of their pretious jewels of Faith, Hope and Charity, but also of the Royall coyne of everlasting life, before they have travelled halfe their journey, by that arch-thiefe the Diuell, who laboureth day and night to steale away all grace and goodnesse out of our hearts. And let spirituall watchmen bee diligent to apply the pretious Antidote of Gods word to their severall flockes, that they may keepe out all wicked thoughts, and the issuing forth

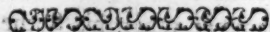
forth of evill words,
which proceed from the
infected houses of our
corrupt hearts : by which
good meanes it may pre-
vent the infection of sin
from spreading forth in
our unsanctified lives, to
the infection of others,
through our evill exam-
ple. Every Christian
ought to keep a narrow
watch over his owne
heart. *Set a watch before
the doore of my lippes,* said
the man after Gods own
heart. *Watch yee therefore
and pray alwayes. Watch
therefore ; for yee know not
what houre your Master
will come.* I beseech thee,
gracious Lord, that I may
keep a holy watch over
my thoughts, words, a-
ctions

Psal. 141.
3.

Luk. 21.
36.
Mat. 24.
42.

ctions and affections.
Sweet Saviour, fill the
earthen vessell of my
heart, with the oile of thy
divine grace, that it may
shine forth in the lamp of
my life. Vouchsafe also
that I may bee found at
thy comming, to bee one
of the number of thy vi-
gilant servants, and par-
take of that blessing
which thou hast reserved
for them. Most happy
and blessed is that servant
whom his master when
he commeth, shall
finde so do-
ing.

Upon



XLII.

*Upon the sight of three men
mowing downe grasse in
my Meadow.*

V Hat a joyfull
sight it is to be-
hold these three men la-
bour together with unity
of affection, and pleasing
harmony in their worke?
so that their paines seem-
eth to be rather a pleasure
and recreation to the eye
of the beholder. They
cut downe diversity of
grasse and flowers, some
that are not yet ripe, some
in their full maturity, and
a third sort that is dry and
withered. The painfull
Husband-man useth his

I ham-

hammer when his Sythe is out of order, rubbeth it over with sand with his rifell, and applieth his whetstone to recover the dull and blunted edge of his Sythe. Hence the faithfull Christian may learne many profitable instructions. *Three* is a sacred number: Our blessed Saviour commanded his Disciples to baptize in the name of the Father, Sonne, and holy Ghost. He was transfigured before three of his Disciples, *Peter, James & Iohn*. *Lot* received three Angels into his house. At evening, morning, and at noone day, will I call upon the Lord, said the man after Gods owne heart. The

The three sorts of grasse
and flowers which these
three painfull workmen
doe mow downe, doth
lively represent, how swift
Time doth keep his con-
stant course in mowing
generations of flesh, and
laying them in the dust ;
sparing neither youth,
middle age, nor old de-
crepit age. Yea, whiles
these industrious work-
men perform their labour,
in mowing downe the
grasse, he putteth forth his
sickle to mow after them
the grasse of their mortall
bodies, which shall fall
down and wither when-
soever it pleaseth that
grand & excellent work-
man of heaven and earth
to appoint his servant to

accomplish that service. As the carefull Husbandman useth his Hammer when his Sythe is out of order, so the spirituall Husbandman useth the Hammer of Gods word to rectifie the disorders of the soule. As the Husbandman whetteth his Sythe with his rough unctious sandy rifoll, and applieth his whetstone to recover the dull and blunted edge thereof: so the spirituall husbandman, Gods faithfull Minister, whetteth the soule, and awaketh the conscience, putting Christians in minde of the difficult account that they shall one day render for their sins, being in number like the sands.

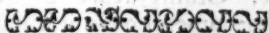
sands of the sea shore :
Moreover, applieth the
sharp whetstone of the
Law, to set an edge of de-
votion on the blunt affe-
ction of an impenitent
sinner; representing the
punishment due unto sin,
if they continue in that
road way, and retire not
to walke in the path of
vertue. As the Husband-
man applieth an unction
substance unto the sandy
rifoll; so the spirituall
husbandman powreth in
the oyle of the Gospel, to
revive the soul, and com-
fort the distressed consci-
ence of a penitent sinner,
working a gentle calme,
where was before a great
storme. I beseech thee,

gracious Lord, when I
I 3 finde

finde my selfe dull in the performance of holy duties, (that my soule doth fladge the wing of her devotion) I may resort by prayer, unto the holy and undivided Trinity, and implore its sacred assistance to give mee the fire of zeale, and to accept of the mean sacrifice of my weake prayers, through that all-sufficient oblation, and perfect form which thy deare Son, and my alone Saviour hath taught mee in his holy Gospel. O blessed Iesus, thou art that true Husbandman and compassionate Samaritane; therefore vouchsafe to powre in the oyle of thy grace into the uncleane vessell
of

of my heart; and apply
the sweet balme of thy
mercie to cure my mis-
ery. Grant, deare Lord,
that whensoever it shall
please thee to send thy
servant Time to mow
downe my mortall body,
that thy Baily Death may
lay it up safe unto a joyful
resurrection in the Maga-
zine of the grave; so that
having escaped the utter-
most malice of the world,
flesh and Divell, my soule
may bee conducted in a
joyfull triumph by one of
thy holy Angels, unto
the blessed and glorious
Trinity, there to sing
(with the sacred Quire of
heaven) Praise, honour,
glory and power bee
unto him that sitteth upon

the Throne, and unto the Lamb for evermore. *Amen.*



XLIII.

*Upon the sight of a picture
of my most deare Uncle,
Edward Reynolds,
Esquire, &c.*

I Am stricken with admiration at the Art of the Artist, who hath with his dead colours so lively represented my deare friend unto the life, inso-much that being dead, beholding this object, it doth strike an inward reverence in my heart, to see the shadow of the substance so truly represented

ted to my minde (as if he were yet living.) The exact Picture-drawer setteth his Table in order on an Easell or frame, putteth his pallet on his thumb, discreetly tempers his colours fit for his use, and then taketh his pen-sill in hand to limbe and curiously proportion what he intendeth, striving by Art to equall Nature, and drawing the life-lines of the effigies exactly, according to the perfect rules of Art, that it seems to paralell Nature; inso-much that a dead picture is oftentimes taken to bee a living person. And herein the ignorant are not only deceived, but the judicious also. There being

a great difference between *Apelles* and *Peratius* (if I mistake not) two excellent picture-drawers, who was the best Artist, they at last lovingly accorded, and to decide the controversie, were well contented to draw each of them a picture, and to submit themselves to the censure of some that were well skill'd in that curious and delightful Art. *Peratius* did delineate Clusters of grapes so exactly, that the birds did flock together & peck at them; who was therefore judg'd to be a skillfull Artist. *Apelles* drew a Curtaine: and being demanded by *Peratius*, what he had drawne, *Apelles* replied,

plied, if hee would draw aside the Curtaine, hee should then see: whereupon he assayed to doe it, who found it to bee but the shadow of a Curtaine; and so before judgement was pronounc'd, no doubt he was convinced by his owne conscience. I may not unfitly resemble a picture unto an hypocrite; albeit hee seemeth beautiful in the sight of men, yet hee is odious in the sight of God. Although he composeth his countenance and gesture, putting on a forme of holinesse, yet the Table of his heart is not set on the perfect frame of obedience unto Gods will. He carrieth a Bible oftentimes in

in his hand, but more often Belzebub in his heart. Hee attires himselfe with the garment of seeming humility, and tempers his manners according to the time and place most suitable for his purpose. When hee is in Gods house, hee seemeth to bee very diligent and attentive to hearken unto his word, proceeding out of the mouth of his faithfull Minister, who preacheth Iesus Christ and him crucified (and not himselfe, to win praise and vain-glory) fixing his eyes on him, as if he were greedy of every word that should drop from his mouth, having his pen and inke ready in his hand, the more
exactly

exactly to take each point, doctrine, use, application, instruction, or whatsoever else is requisite in squaring the well proportioned line of a holy life. The skilfull Painter is not more carefull to limbe unto the life, then an hypocrite is in some sort to imitate the steps of a sanctified Christian; insomuch that a formall hypocrite is oftentimes taken for a faithfull Saint: so cunningly doth he daube, and outwardly seem to frame himselfe to the eye of the world, being but a meere shadow of Religion. And herein the ignorant are not onely deceived, but the godly wise also. As a
good

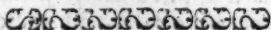
good workman doth not know his own workmanship after an unskillfull workman hath slubberd it over : So such as paint themselves, not being contented with that form which their maker hath stampd on them, shall bee rejected by the Almighty, and not bee reputed his divine workmanship, By the example of *Apelles* and *Peratius* striving to excell each other in Art; Christians should labour to exceed each other by a holy life and conversation, offering a sacred violence to obtain that rich prize, the kingdome of heaven. An hypocrite is much like the curtaine of *Apelles*, his zeale and religion

Mat. 11.
12.

gion is onely in shew, and not firmly fixed in the heart. I beseech thee, gracious Lord, that I may account thy Saints and servants, my dearest friends. As my stedfast hope is, that this deare and honoured friend of mine, whose person this picture doth represent, is now a Saint in heaven: So I may be assisted with thy grace and holy Spirit to take his first degree, to bee a Saint on earth, that at last I may goe to the place where my Saviour is gone before. Albeit the hypocrite doth feed on the painted grapes of popular applause and commendation of men; yet let my soule

soule relish the comfortable wine of thy word, that I may bee filled with the sweet wine of thy mercy, and not be drencht with the sharp vinegar of thy justice. Grant, deare Lord, when I see the lively picture of my crucified Saviour, in the blessed Sacrament, that I may reverently receive him into the chamber of my heart. As he did spread abroad his armes on the Crosse to embrace me, and shed his pretious blood to redeem me: In like manner, I may open the armes of my soule to embrace him, and powre forth plenty of teares to wash his bleeding wounds; so that after I have finished my
tem-

temporall race, and earthly pilgrimage, I may at last arrive at that spiritual Canaan where my fleeting tears shall be turned into perpetuall joy.



XLIV.

Upon a graine of Mustard-seed.

Amongst many other things the Kingdome of heaven is resembled unto a graine of Mustard seed, which a man taketh and soweth in his Field; which indeed is the least of all seeds: but when it is growne, it is the greatest among hearbs, and it is a tree, so that the birds of

Mat. 13
31. 32.

of heaven come and build
in the branches thereof.
This small seed is very
usefull, and medicinable.
I have known a Physitian
(of the lowest forme) that
hath applied *Emplastrum*
Synapis to raise blisters, to
enforce an ache out of
the shoulder blade, (but
no doubt the skilfull Phy-
sitian doth apply that
which is more effectually
and operative) for to re-
move that infirmity. Mu-
stard seed being well pul-
veriz'd, doth make a
saunce that will oftentimes
occasion teares to fall
from our eyes. The oyle
thereof is also very ne-
cessary for divers uses.
Lord bee thou my Physi-
tian, let the Limbecke of
my

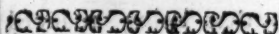
my eyes distill that pure water of voluntary and penitent teares for my manifold sinnes committed against thy divine Majesty; powre in the oyle of thy grace into the uncleane vessell of my heart. And apply the precious plaister of thy Sons merits to heale all the blistred sores, and running ulcers of my polluted soule. Albeit my faith be no bigger then a grain of Mustard-seed, yet being watered with thy comfortable blessing (and warmed with the glorious Sun-shine of thy favour) it may fructifie and bring forth fruit to the praise, honour and glory of thy great name, and the
fal-

Mat. 8. 8.

Psal. 103.
19.

salvation of my poore soule. This I doe humbly implore for the sake of thine onely Son, and my alone Saviour, Iesus Christ; therefore, Lord, *speake but the word, and thy servant shall bee healed.* As this small graine is compared to the kingdome of heaven, the seat of thy sacred Majesty, and habitation of the faithfull; so let the small graine of my faith increase in my heart, that my soule and body may grow up unto everlasting life, and in the gloomy night of death, I may be admitted into thy glorious kingdome.

Upon



XLV.

*Upon the sight of greene
Corne grow upon ground
that was fallowed.*

AS long as man continued upright in the happy state of Innocencie before his Maker, the earth did yeeld its fruit plentifully without labour; but as soone as man did violate the commandement of his Creator, the creatures did rebell against him: for God did inflict a curse on man, *That in the sweat of his face he should eat his bread;* and on the earth for his sake, *That it should bring forth Thornes and Thistles,*
so

Gen. 3. 18
19.

so that being reduced from good ground, it became sterill, and therefore had need to be manured. As the Husbandman doth take much pains to manure his ground, before he doth sow his seed, to make it the more fruitfull: so wee must prepare our hearts by faith and repentance, that after the pretious seed of the word is sowne therein, it may bring forth a plent full crop both of gracious thoughts, words and actions, in our life and conversation. Gods blessing causeth all things to prosper, but his curse bringeth unavoidable punishment. Because this ground began to wax barren, the
skil-

skilfull Plowman did fallow it, to the end it might produce the beter crop of increase. *Break up your fallow ground.* As the painfull plow-man doth break up his fallow ground; so every good Christian must breake up the fallow ground of his heart. The ground (you know) is alwayes in travell to bring forth one thing or other, if not good fruit, yet unprofitable, pernicious weeds and cumbersome things, and that of divers kindes, Thorns, Briers, Nettles, Thistles, Docks, Ramsclawes, &c. So naturally our wicked hearts are prone to produce one thing or other, though not good, yet certainly

Hosea 10.
12.

Mr. Peck's
Sermon
of spiritu-
all fallo-
wing.

tainly evill, and that of divers sorts too, pride, hypocrisie, lust, envie, covetousnes, revengefulnesse, and many others that spring from the like wicked root. The ground naturally sendeth forth nothing but weeds, no fruit nor corne without much paines in marling, dunging, liming, dressing, plowing, planting, sowing, &c. Neither will our hearts without paines in mortification, bring forth any saving fruits of good life. Seeing there is such great profit follows after fallowing, let every good Christian breake up the lay ground of his corrupt heart, with the plow of unfained repentance; and
the

the harrow of Gods Law,
to leuell the Mole-hils of
spirituall pride, and over-
weening conceits of our
selves. Hence we learne
this profitable lesson : that
it is necessary for every
Christian to become a
Plowman, I meane in a
spirituall sense ; we must
rend our hearts (saith *Ioel*)
must *mortifie them* (saith
Paul) must *humble them*,
(saith *Peter*) must *crucifie*
their affections and lusts,
(saith the Apostle :) In a
word, must *break them up*,
(saith the Prophet *Hosea*)
As this corne doth wax
greene, wreed, and in-
crease, growing untill it
cometh to maturity, fit for
the harvest, to bee cut
downe and carried into

Joel 2.13.

Rom 8.

13.

1 Pet. 5. 6.

Hosea 10.

12.

K

the

Joh. 13.

13.

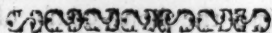
Col. 4. 1.

Mat. 25.

23.

the Barne: So, grant Lord, that I may wax green in vertue, wreed-
ing forth in good works,
and continue constant in
a holy life, untill the eve-
ning of old age, and darke
night of death. And when
time shall put in her sickle
to cut the stalke of my
mortall life, I may be car-
ried into the garner of
immortality. Grant, deare
Lord, that when my Ma-
ster shall come to judge
both quicke and dead, I
may bee found a faithfull
servant, and for my wa-
ges when my work is en-
ded, receive of the Land-
lord of heaven, the peny
royall of eternall life.

Upon



XLVI.

*Upon the sight of burning
of Bees.*

BLeft for ever bee the
Industrious hand, and
faithfull hart of him that
honestly improves his ta-
lent to Gods glory, who
yeeldeth comfort unto
the poore needy members
of Christ, by reliefe and
lawfull imployments, ad-
ding a plentiful supply
unto the Garner of the
Common-wealth, whose
happy intendments aime
at the publicke good, to
bring hony unto the hive
of the Common-wealth,
as well as the private be-
nefit of increasing hony

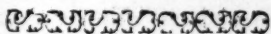
unto the hony-comb of his owne family. How we scratch, teare, digge, and burne the face, and rip up the very bowels of our mother the Earth, to enforce her to yeeld us a further increase of portion! How these laborious husbandmen doe gather together the hearth, weeds, and sterill earth, to make Beet thereof! They painfully imploy their Mattocks, to provide materials, and then fire to convert it into a more profitable substance. Let not Christians by any sinister way oppresse or defraud his brother, nor dig & undermine him willingly and wrongfully of his estate, lest he be burnt
up

up with the fire of Gods
eternall vengeance, in the
fornace of *Tophet*, where
the breath of the Lord,
like a river of Brimstone
doth kindle it. As the di-
ligent husbandman ap-
plieth his Mattocke to
break up the earth; so the
spirituall Husband-man
doth apply the sacred
mattocke of the word of
God, to root up the
weeds of sinne. As fire
doth consume these
weeds and Beet; so the
holy fire of the love of
God in the heart, will in
part consume the ranke
and stinking weedes of
sinne. As after the Beet,
the ground being well
manured, in stead of of-
fensive weeds, doth pro-

Esa. 30. 33

duce good wheat: so instead of the unprofitable weeds of vice, wee may entertaine the seeds of grace in our hearts, and bring forth the profitable fruit of vertue in our life and conversation. O righteous Redeemer and blessed Iesus, let the vertue of thy humility confound and extirpate all pride out of my sinfull heart; make me little and vile in mine owne eyes: cause me, deare Lord, to abhorre my selfe in dust and ashes. Let my love be lodg'd onely in thee, who never forsakest them that trust in thee. O holy Saviour, thou that wert made that man of sorrow for mee, sanctifie all trials

als and afflictions unto
my sorrowfull soule, and
lay no more upon mee
then with patience I am
able to beare. Grant,
deare Lord, that whenso-
ever the time shall come,
that thou wilt refine thy
Gold from the Oare, se-
parate thy Sheepe from
the Goats, and gather
the tares from the wheat,
that my soule may bee
bound up amongst the
sheaves of the faith-
full, and be carri-
ed into the gar-
ner of hea-
ven.



XLVII.

*Upon the sight of taking
Tobacco.*

THis outlandish hearb
is held by learned
Physitians, to be very me-
dicinable against infecti-
ous diseases, and others
also, being moderately ta-
ken. Behold how the va-
pour of it doth passe thro-
row the white earthen
pipe, after the fire hath
lighted it! the smoke as-
cending up from the fun-
nell pipe, and breathing
out of the mouth after the
Tobacconist hath drawne
in the fume thereof. Last
of all, as the vapour pas-
seth away, the fire con-
verts

verts the Tobacco into
ashes. The Tobacco pipe
being made of earth, doth
put me in minde of what
substance man was for-
med of. *Adam* (accor-
ding to the signification
of his name) was by the
great and wise Creator
of all things, made of red
earth; our blessed Saviour
Christ Iesus was that se-
cond *Adam*, he was made
red with the streames of
his most pretious blood,
He shed both water and
blood for us, both the ho-
ly Sacraments issued from
that holy Rock. As my
blessed Saviour shed not
onely his pretious blood,
but also the water that
encompassed his heart
for me: Ah! let my eyes

K 5 powre

1 Cor. 15.
45.

Job, 19.
34.

powre forth plenty of teares, which proceed from the fountaine of my hard heart, to bathe my vermillian soule from my skarlet finnes. The whitenesse of the pipe doth represent unto my minde how that man in his innocencie was white and pure, untill hee was defiled with the black smoke of sin. As the Tobacco is cut before it can be taken, so our hearts must bee cut with the sharp knife of sorow for our sins, before God will receive us into his favour. As the fire doth consume the Tobacco, Lord, let the holy fire of thy love consume all the noysome weedes of worldly vanities, which grow

grow in the foule field
of my corrupt heart. As
smoke doth ascend up
from the bole of the
pipe; so let the odour of
our prayers ascedd up
from the botto^me of a
contrite heart before
the Almighty: *And the
smoke of the odours with the
prayers of the Saints, went
up before God, out of the
Angels hand. Open thou
my lippes, O Lord, and my
mouth shall shew forth thy
praise.* As the vapour of
the Tobacco passeth a-
way, and it at last is con-
verted into ashes: so our
breath of life shall vanish
away like smoke, and our
mortall bodies be turned in-
to dust and ashes. As this
hearb is not onely good
against

Rev. 8. 4.

Psa. 51. 15

Jam. 4. 14

against infection, but is very soveraigne to heale wounds. Lord, make thy word efficient to my sick soule, not onely to stay the contagion of sinne, but also to heale the sore ulcer thereof so farre as fraile flesh and mortality will permit. If thou doest vouchsafe to be my Physitian, here's my comfort, my wounds shall never want balme, nor my soule feare to be cured. Grant, deare Lord, when the clayie pipe of my mortall body shall be broken by Death^r, and laid up in his Chambr the grave; yet from thence, by vertue of Christ my head, it shall be raised up againe, and then both soul and body being
re-

2 Cor. 4.

14.

reunited together, they shall be caught up in the clouds to meet their blessed Redeemer in the aire, and so shall wee ever bee with the Lord. Wherefore let all penitent sinners comfort themselves with these words.

1 Theſſ 4.
17, 18.



XLVIII.

*Upon the suffering of a
strong Temptation.*

LOrd how impetuous-
ly Satan doth lay
siege unto my poore soul,
and offer violent skirmi-
shes of temptation ! how
thick he doth shoot out
his fiery darts against the
fort of my weake faith. If
that impudēt & audacious
Tempter

Eph. 6. 16.

Mat. 4. 1.

2 Tim. 2.
3.

1 Pet. 5. 8.

Tempter durst presume to
 give the on-set to our
 blessed Lord and Saviour
 himselfe, who was both
 God and Man, having so
 boldly adventured to en-
 ter combat with the Ma-
 ster, there is small cause to
 thinke that the weak ser-
 vant shall goe Scot-free,
 but that hee will lay his
 subtile gins to entrap the
 poore soule. He hath laid
 a bait in every object, ac-
 tion and occasion. There-
 fore let every good Chri-
 stian (that is a Souldier of
 Christs Camp) bee so
 much the more vigilant,
 and circumspect to pre-
 vent and avoid the cun-
 ning wiles of that old ser-
 pent the Divell, *who goeth
 about like a roaring Lion,
 seeking*

*seeking whom hee may de-
voure. Support me that I
faint not in my spirituall
pilgrimage towards hea-
ven, but goe on constant-
ly to the end of that blef-
sed goale, and obtaine the
rich prize, everlasting
life. Vouchsafe me, Lord,
so to run that I may obtain.
Give me strength that I
may bee able valiantly to
encounter, and joyne
cōbat against the World,
Flesh and Divell. Our Sa-
viour Christ who is the
head of his Church, be-
ing tempted in his owne
person, knoweth the bet-
ter how to succour his
weak members. Lord, a-
bate the fury & malice of
Satan, and his wicked in-
struments towards thine
elect*

1 Cor. 9.
24.

Heb. 2. 18

Eph. 6. 16.

elect and faithfull flocke.
Let us not be deceived by
his faire inticements and
false promises. O my God!
suffer not the Divell to
bee more powerfull in
tempting me, then by thy
grace I may bee enabled
to overcome his fiery
darts and temptations, gi-
ving mee a comfortable
issue out of them, which
way shall make most for
thy glory. Support my
soule with the staffe of
thy word, that I faint not
neer the end of my jour-
ney, and lose that happy
wages of everlasting life.
And for idlenesse in the
Lords service, bee sent to
the prison of hell to bee
scourged with whips of
perpetuall torments. Be-
hold

hold, Lord, how the Di-
vell doth muster up his
forces against my distres-
sed soule. Save my dar-
ling from the power of
the Dogge: suffer me not
to perish, deare Lord,
whomthou hast redeemed
with the high price of
thine owne bloud. Every
Christian must labour to
have that rich jewell of
faith in the cabinet of his
heart. Let the strong fort
of our faith bee built on
that sacred Rocke Christ
Iesus, and then it will be-
come invincible. Our
faith will doe wonders, if
we apply the victory that
Christ hath made over
Satan for us; *We shall bee
more then conquerors
through him that loved us.*
What

1 Pet. 1.
19.

Rom. 8.
37.

Mr. Cappel
on tenta-
tion.

What if we be cowards? yet Christ did not play the coward: his victory was ours, and for us: hee stood in our place, plaid our prize, beat Satan to our hands. His glorious triumph was for us. Sweet Saviour, thou art my Captaine, thou hast long since vanquished Satan, having not onely put him to flight, but beaten him to peeces. When wee finde our selves tempted, let us put our Captaine Christ Iesus in the forefront of the battle, and then those hellish Fiends will flye more swiftly from us, then the Philistims did from *Sampson*. And the little *Dauids*, thy faithfull servants, will overcome those

those infernall *Goliaths*
that trouble the Host of
the living God. Wee are
not safe, except wee doe
and can by faith lay fast
hold on Christ Iesus, and
set up him and his power
against the gates of hell,
and powers of darknesse.
Wee must take him and
make him our Buckler
and sword against the Di-
vell and his Angels. If
Christ doe but say the
word, the Divell himselve
is sad, his temptations die.
When Satans instruments
doe begin to practise any
stratagem, the Divell be-
ing the master workman,
and Captain of that black
Regiment, doth then fu-
riously assault those that
are of that blessed family
of

Eph. 6. 16

Hek 8. 6.

1. Tim. 2.

5.

Psal. 136.

1.

of the household of Faith. O holy Iesus! grant that when Satan doth shoot forth his bloudy fiery darts of temptation against my soule, I may flie unto thee for succour, who art my Mediator, and most ready to moderate all such stormes, and to calme the tempestuous windes of temptation. Lord preserve the weake ship of my soule from being overwhelmed in that sea of sorrow. And as thou hast permitted mee to be led into the fire of temptation, thou wilt bee pleased in thy due time to give a most happy and comfortable issue out of the same, that the scorching flames thereof may re-

refine me so, that I may
magnifie thy mercie; and
suffer mee not to be con-
sumed in those fierce
flames to manifest thy ju-
stice.

Luk. i. 46
50



XLIX.

*Upon sight of the Charnel
house and pile of bones in
Portland Church.*

I Know not whether to
call this the Study or
Store-house of mortality.
There was a time when
these dry bones were
cloathed with flesh, held
together by ligaments,
tendons and sinewes; ha-
ving arteries and vitall
bloud running in azure
veines,

Eze. 37. 2
See Med.
Annat.

veines, every part being fairly proportioned, and covered over with skin, so that then it was a compleat body in full strength and vigour: having also an immortall soule, actuating it, and exercising in it severall faculties of sense, reason, memory and understanding. In that time there was a difference betweene each person, according to his place, quality and condition. But now the bones of many persons, noble and ignoble, lye promiscuously together, death having put no difference betwixt the great Lord or poorest Beggar: For there is no distinction of honour in the grave. This
puts

puts me in minde, that all sorts of men must sleep together in that darke silent bed of the grave. And as they did exceed in strength and stature, according to degrees of grace in this temporall life: so the Saints shall exceed each other when they are placed in the Spheare of thy glory. It seemeth to my weake judgement, that this object should work powerfully on the affections to mortification. Cerres such objects in gracious spectators, undoubtedly produce good effects. Alas! why should wee bee so vain to pride our selves in outward pomp & bravery, which tends downwards

wards to the pit; when we know not how soone our bodies shall bee thus metamorphozed.

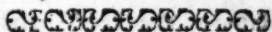
This charnell house is a fit spectacle for the living to behold a lively object of their fraile mortality, which should be a means to abate our pride, mortifie our sensuall affections, and worke true humilitie in our hearts. Man being the Epitomee of all creatures, was created after the glorious image of the Creator, and therefore every part of such an exquisite workman should be pretious and of high esteeme. This Church was erected for the living bodies of the Saints to assemble together, to invoke the
Name

Name of the Lord; and the Charnel house for the bones of them that are dead, dry and withered.

As this Church is built on the Rocke: so, Lord, let my faith lay its foundation on that blessed Rock Christ Iesus. Gracious Lord, lay up my body in the grave, the common Charnell house of thy Saints, and bring my soule to that blessed Port of Heaven (the haven of the faithfull) and most happy land of the living.

L

Upon



L.

*Upon the sight of carrying
of Corne.*

*Ecclef. 3.
1. 2.*

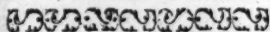
TO all things there is an appointed time, and a time to every purpose under the heaven, said that wise King *Salomon*. A time to be borne, and a time to dye; a time to plant, and a time to plucke up that which is planted. There is a time for the painfull husbandman to sow, and a time to reap; a time to binde sheaves, and a time to carry them home to his barne; which is a joyfull recompence unto him after the exercise of his industrious

dustrious paines in sowing, and patience in acquiring a plentiful harvest. As the Lord out of his superabundant mercy, hath filled our barnes with plenty, let us not suffer the Divell to fill our hearts with pride. Take wee heed therefore that wee be not like the rich Glutton, who did sing a Requiem to his soule, saying: *Soule, thou hast much goods laid up in store for many yeares, lye at ease, eat, drink and take thy pastime.* But he did herein but delude himselfe with the vaine hope of a long life, when the fatall threed thereof was almost spun unto its utmost end. For God said unto him; *Thou foole, this*

Luke 12.
19.20.21.

night thy soule shall be required of thee : then whose shall those things bee which thou hast provided ? So is hee that gathereth riches unto himselfe, and is not rich in God. As our barns are filled by Gods blessing, let us endeavour to empt our hearts of pride, casting downe our soules in humility and thankfulness for his manifold blessings vouchsafed unto us. If we were but halfe so carefull to provide that heavenly Manna for our soules, as wee are this temporall bread for our mortall bodies, we were then thrice blest. Lord grant, that whensoever it shall please thee to send thy holy Angels to gather together the

the harvest of thine elect,
my soule may bee carried
into the garner of hea-
ven, and be mowd up a-
mongst the sheaves of the
faithfull, in that blessed
barne of eternall blisse.



L I.

*Upon the sight of the
Sunne.*

[Ord, if the vaste body
of the Sunne bee so
glorious a creature, how
much more glorious is thy
sacred and incomprehen-
sible Majesty (being Cre-
ator thereof:) As the Ea-
gle doth soare up aloft,
fixing her eyes upon the
resplendent beames of

L 3

that

that glorious body : So,
 grant Lord, that my hum-
 ble and prostrate soule
 may couragiously mount
 up aloft, on the wings of
 a zealous heart ; and
 with the eye of faith be-
 hold the Sonne of Righ-
 teousnesse my blessed Sa-
 viour. And, vouchsafe,
 deare Lord, that after
 this fraile and momenta-
 ry life is ended, my darke
 and drooping soule may
 have a mansion
 with him in thine
 eternall Orb
 of light.

Joh. 14. 2.
 Gen 1. 14

Divers



Divers holy ejaculations upon the late Fast enjoyned by his Majesties command on the 8. of July, 1640.

Fasting is a meanes whereby wee are the better fitted and prepared to performe any religious duty which wee ought to performe unto our heavenly Father, God Almighty, for the removing of any present judgement, or the averting of a future. This was the ancient practice of the Saints in former times. The children of Israel assembled with fasting, weeping, and with Sackcloth and ashes, and

L 4 stood

Nehem.

9. 1. 2.

Dan. 9. 3.

Ezra 8.
21, 23.

Hosea 14.
2.3.

stood and confessed their sinnes. I proclaimed a Fast, that we might humble our selves before our God, and seeke of him a right way for us and our children. So wee fasted, and besought our God for this, and he was intreated for us. By fasting wee have a sensible feeling of our temporall wants, may wee have as true sensibility of our defects too. Knowledge of Gods goodnesse, and our owne vilenesse of faith in his promises, repentance for sinnes past, sorrow for sinnes present, with a full purpose of amendment for time to come. *O Israel, returne to the Lord thy God: for thou hast fallen by thine*

thine iniquity. Take unto
 you words, and turne to the
 Lord, and say unto him;
 Take away all iniquity, and
 receive us graciously, so will
 we render the calves of our
 lippes. Therefore also now
 the Lord saith, Returne un-
 to mee with all your heart,
 with fasting, weeping and
 mourning. Rent your hearts
 and not your cloathes, and re-
 turne unto the Lord your
 God: for hee is gracious and
 mercifull, slow to anger, and
 of great compassion, and rea-
 dy to pardon wickednesse.
 Let us turne, and the Lord
 will turne away from his
 fierce wrath, and will pardon
 us, and wee shall not perish.
 Come, and let us turne to
 the Lord: for he hath smit-
 ten us, and he will heale us;

Joel 2.
 12 13.

Jon 3.9.

Hos. 6.1.

*hec hath wounded us, and he e
will binde us up. Lord, thy
wrath is already gone out
against us, and the mes-
sengers of thy indignatio
doe threaten our confu-
sion. O let us humble our
selves therefore before
the Lord in all humility :
for never was there more
need to call upon thy
Name, and implore thy
mercie; and when thou
hearest our bitter cries,
bow downe thy gracious
care from the dwelling
place of thy holinesse,
and of thy glory, to heare
us thy prostrate servants :
and when thou hearest,
have mercy. O my God,
encline thine eare, and
heare, open thine eyes
and behold our afflictions.*

2 Kings
19.16.

Dan.9.18

ons: for we doe not present our supplications before thee for our righteousness, but for thy great tender mercies. Behold us not as wee are in our selves, but reflect thine eyes upon us as wee are cleansed by the effusion of thy deare Sonne and our blessed Saviours blood. It is impossible for thee, deare Lord, to looke upon those bleeding wounds, but that thou shouldst shew mercy. How can wee thinke on them, but it should melt our hearts into sorrow? Our sinnes were the cause of thy painfull agony. Our sinnes were the whips that cut thy tender flesh, by whose stripes wee are healed.

Our

1. Pet. 2.
24.

* Virtual-
ly by thy
divine
power.

Our sins were the thorns that drew blood from thy holy head. Our finnes were the nailes that fastened thee unto thy crosse. Our finnes were the spear that pierced thy innocent heart. Our sins brought thee unto the grave of temporall death; but thy sacred Deity raised it againe, not permitting thy blessed body to see corruption. Thou didst descend into * Hell, and overcamest the powers of darknesse. Last of all, thou ascendedst up into heaven, to prepare a place for all those that love and serve thee; sitting on the right hand of God thy Father, and makest intercession for us. Now raise thy

thy meditation oh my
soule! and solace thy selfe
with the consideration,
that thy loving Saviour
hath obtained a most glo-
rious victory over thy
greatest enemies, Sinne,
Death and hell. The con-
quests of *Alexander, Ca-
sar, Hannibal, Scipio, Ti-
granes, and Themistocles,*
were but toyes in respect
of this. Infinite are the
benefites that wee have
received from thy graci-
ous hands, and no king-
dome ever tasted so deep
of the sweet cup of thy
mercy, in miraculous deli-
verances both from fire
and water in the enjoy-
ment of peace and plen-
tie, so long time, under a
gracious and religious
King,

King, when neighbouring Nations have been heavily afflicted with devouring warre and pinching famine. Lord, thou hast sent thy destroying Angel brandishing his flaming sword, and hast smitten us at severall times, and places, with the plague, and pestilence; and yet we have not returned unto thee: therefore thou ceaseſt not, but doſt ſtill continue to ſtrike us; whereof we are not truly ſenſible as wee ought. Deare Lord, I doe humbly beſeech thee for thy holy Names ſake, for thy Mercies ſake, and for thy Sonne Chriſt Ieſus ſake, be mercifull unto us; command thy destroying
Angell

Angell to sheath thy sword, and stay his punishing hand: say it is enough. As in the time of King *David*, thou diddest then slay with the plague of pestilence, threescore and ten thousand, and yet remembering thy mercy, diddest save the rest: have pittie upon us, O Lord, have pittie upon us miserable sinners, that now are visited with great sicknesse and mortality; that like as thou diddest then command thine Angell to cease from punishing: so it may now please thee to withdraw from them (that are at this time afflicted under thy correcting hand) and keepe from us this plague and
grie-

Jon. 3. 9.

Lam. 3.

1625.

1636.

1640.

Ezek. 14.

21. 17.

grievous sicknesse. Let us
 turne, and the Lord will
 turne from his hea-
 vish wrath, and pardon us, and
 we shall not perish. Wee
 have provoked thine an-
 ger, O Lord, and thy hea-
 vish displeasure is kindled
 against us, abate the fury
 thereof, and quench it for
 thy mercie sake. Whiles
 the third plague is yet upō
 us, the Lord doth threaten
 us with the fourth plague
 of warre. Thus saith the
 Lord God, how much more
 when I send my foure sore
 judgements upon Ierusalem,
 the Sword, and the Famine,
 and the noysome Beast, and
 the Pestilence. If I bring a
 sword upon that land, and
 say, Sword, goe through the
 land, so that I cut off man
 and

and beast from it. O Lord,
if thou doest scourge us
with two rods at once,
who is able to abide it?
Neverthelesse, our com-
fort is in thee, and our
confidence is such, that
there are more for us then
are against us. If one An-
gell of the Lord slew in
one night a hundred four-
score and five thousand
men, what can his legi-
ons performe? Thy hand
is not shortned, that thou
canst not helpe, neither is
thy goodnesse abated, that
thou wilt not heare. The
least creature armed with
thy power, is sufficient to
destroy wicked man. The
starres in their course
fought against *Sisera*: and
the Sunne stood still when
Ioshua

Judg. 5.

Job. 13.
15.

Ioshua fought against Gods enemies. Let the Anchor of our hope bee cast upon the Lord, and resolve with holy *Iob*, *Although the Lord kill me, yet will I trust in him.* And with old *Ely*, *It is the Lord, let him doe what seemeth him good.* Being thus arm'd with a holy resolution, and with the weapons of spiritual warfare, we shall bee enabled patiently to undergoe whatsoever the hand of the Lord shall bring upon us. It will not bee amisse for us to call to minde the direfull effects of bloody warre, that hath happened in former times. *Ierusalem* that famous Citie, was destroyed by *Titus*: that cruell war pro-

produced such pinching
famine, that the parent
fed on her owne tender
infant, an act most barba-
rous, unhumane and mon-
strous to nature. Troy,
that Metropolitan Citie
of the world, was destroied
by *Neoptolemus*, through
the Satanicall subtilty of
that wicked *Sinon*. *Tam-
berlaine* brought *Bajazet*
from his Imperiall Court,
to an iron Cage. Wee
need not to wander so far
for examples: if we will
but reflect our eyes to the
most miserable & distressed
estate of our neighbour
country Germany, which
being truly considered,
would not onely draw
teares from our eyes, but
drops of bloud from our
hearts.

See Mr.
Speed.

hearts. To come home to ourselves, let us ponder and consider the invasions of our native contrey England, Wales and Ireland, with all their civill warres, (namely, battles, insurrections and commotions) since the Conquest, being to the number of 74. If thou shouldest behold (as GOD forbid) thy father and mother cruelly murdered, thy wife and daughters bestially ravished before thine eyes, thy little infants snatcht from the breast of the tender-hearted mother, spit up, and shaken on the tops of sharp speares; what heart-strings could hold to bee thus cruelly rackt? but must

must needs breake in-sunder. What heart can any longer live, to see such horrible objects of cruell death? Seeing the Lord doth threaten us with so heauie a judgement, let us turne from our sinnes, and return unto the Lord, that he may be graciously pleased to turne our feare of warre into a settled peace, that wee turning our faces from our sinnes, hee may turne the beames of his gracious countenance towards us; so shal our sorrow and heavines bee turned into joy and gladnesse. Let us not bee like wicked children, not to bee sorry for our faults, and strive to reform them no longer then the rod of

cor-

Hosea 13.
16.

Cant. 6.

Ezek. 18.
31.

correction is upon us. Be assured, if we will not amend with rods, he will whip us with scourges. Samaria shall become desolate: for she hath rebelled against her God: they shall fall by the sword, their infants shall be dashed in peeces, and their women with childe shall be ript up. Let us now no longer deferre to returne unto the Lord. Returne, returne, O Shulamite returne, returne. And again, as the Prophet *Ezekiel* hath it, Returne, returne, oh house of Israel: for why will yee dye, saith the Lord? At the preaching of the Prophet *Jonah* Niniveh repented, and the Lord shewed mercy

mercy towards them. *David*, a man after Gods owne heart, as soone as he repented (for his crying sinnes of murder and adultery) and was truly cast downe with an humble acknowledgement of his heynous sins, the Lord raised him up with the hand of mercie. *Ahab* humbled himselfe before the Lord; and albeit it was not in sincerity, yet he was graciously pleased not to bring the punishment in his dayes. O let us not delay to return unto the Lord with reverence and feare. We have long heard thy Ministers, who have wasted and consumed their spirits in preaching of thy holy word

1 Kings
21.29.

word unto us. They have wounded us with denouncing of thy righteous judgements, and refreshed us with thy manifold mercies; and yet we have not returned. What could I doe more for you, then I have done, O house of Israel? I have fed you with Manna, *Angels food*: (moreover, God sent them Quails to satiate their lusts) and gave them water out of the Rocke. The Lord hath not only given us the Rocke, but the Fountaine too of living water (that issueth from himselfe.) Hee hath made us members of his *Church*, and bestowed on us his Sacraments, which are the comfortable pledges
and

and scales of our everlasting salvation. O bountifull Creator, and loving Father, thou hast not alone given us the bread of the Lord, but the bread which was the Lord. O thou that art the ancient of dayes, bleſſe his ſacred Maieſty, and make his dayes long and happy: continue him, deare Father, to be a glorious defender of the Faith, and that there may never want one of his Royall loynes to ſway the Scepter of theſe his Maieſties Kingdomes, untill *Shilo* come. Bleſſe his ſacred perſon in his going forth, and in his moſt happy and prosperous returne. Bleſſe him in his high and im-

M por-

portant affaires abroad,
and in his Royall Con-
fort, and hopefull progeny
at home. Blessed be hee
that blesseth him, and
curst be he that curseth
him. Covert in thy mercy
(or confound in thy ju-
stice) all those that rise
up against the Lords an-
ointed (and the propa-
gation of the Gospel.)
Bow downe the neckes
of his enemies, cloath
them with shame, and
cause them to licke the
dust; but upon him and
his posterity, let his
Crowne ever flourish.
Lord, give unto him the
wisedome of *Salomon*,
the heart of *Iosiah*, and
the hands of *Gideon*; doe
good unto him above
what

what I can aske or think.
Let the eye of thy divine
providence continually
watch over him, and
the hand of thy power
alwayes protect
him from the malice of all
his and our enemies, both
spirituall and temporall.
And after he hath worne
the silver crowne of old
age, and shall depart this
life, give him the golden
crowne of immortall glo-
ry. As *Naaman*, after
some debatement, obey'd
the voyce of the Prophet,
much more let us obey
the voyce of thy servants
the Ministers, who with-
out expostulation, declare
thy revealed will out of
thy sacred word. Let us
then returne unto the

M 2 Lord

Lord? after so many loving invitations. His Embassadours have long treated with us to make our peace, and yet wee forbear to make a league of reconciliation with him. But in what manner must wee come unto the Lord? Let us come with humble confession in our mouthes, godly contrition in our hearts (with retribution of thanks for his unspeakable benefits) our eyes full with penitent teares of unfained repentance and amendment in our lives. Let us come renouncing and abhorning our owne wicked workes and evill deservings, and cleave unto Gods mercie, and Christs saving

saving merits. Shall the Lord vouchsafe to teach us from heaven, and are wee so stubborne and gracelesse, that wee will not learne? Wee see the heavens mourne! shall the clouds shed teares in abundance, and shall not the Adamantine heart of man relent, and powre out plenty of teares for his heynous sinnes and transgressions, that hath so farre provoked his holy Majesty? Doth the anger of an earthly King, (that is but a mortal man) make us quake and tremble? and shall not the indignation of the most mighty Monarch of Heaven, that supreame King of Kings deterre us from

M 3. wic-

wickednesse? Doe wee not visibly perceive the lightning, the flame of his wrath and displeasure, gone out against us, threatening the destruction of our temporal food? and can wee thinke that wee shall ever surfet on that sacred Manna of thy Word, which our wicked stomackes doe nauseate and loath, if it once smite our darling sinne. Doe not the windes more then whisper the indignation of the Lord: and will not wicked man seek by repentance to alay the storme which his sins have raised. The Lord doth smite divers with death by his terrible thunder, and yet wee remaine

secure, as if wee were
shot-free from the sharp
arrowes of his judge-
ments. Still may *Boaner-
ges* the sonnes of Thun-
der sound forth thy po-
werfull and saving word
in the sanctuary, apply-
ing to the penitent sin-
ner the soveraigne balme
of the Gospel; and to
the impenitent the cor-
roding plaister of the
Law. Lord, let me drinke
of the sweet and preti-
ous confection of thy
mercie, and not of the
bitter potion of thy ju-
stice. Wee must needs
confesse with shame, and
confusion to our owne
faces, that wee have most
justly merited eternall
death and damnation,

M 4. both

both of body and soule in hell fire. As *Phineas* stood in the gap to avert the judgements of the Lord from the children of Israel. *Abraham* did plead with the Lord for *Sodome* and *Gomorrah*, and *Moses* did intercede for the Children of Israel to : vouchsafe mercifull Lord, in like manner, to incline thine eare to heare the zealous *Phineasses*, thy faithfull *Abrahams*, and meeke *Moses*, thy painfull Ministers (the dispensers of thy holy word and Sacraments) and when they lift up their hands, hearts and voyces unto thee ; bee pleased in mercy to grant their requests. Although the Lord

Lord beat us untill wee cry, yet will hee not beat us for crying unto him; for prayers and teares are Christians weapons.

Being there are so many miseries and calamities doe attend warre, let us pray fervently unto the Lord to give peace in the Land. It was our Saviours frequent salutation and instruction unto his disciples. Peace be unto you. Goe in peace. My peace I leave with you. My peace I give unto you. Have peace one with another. Let us imitate his holy example to embrace and practise peace. Now the God of Peace unite our hearts with that perfect bond

Lev. 26. 6.

Joh. 20. 19

Mark 5. 34

Joh. 14. 27

Luk. 9. 50.

M 5

of

Rom. 14.
17.

Joh. 16. 33

of peace that passeth all understanding. Lord render peace unto thy Church, peace unto his Majestis kingdoms, peace unto the hearts and consciences of men. That blessed peace and joy of the holy Ghost to thy Saints and servants. Peace unto my owne poore soule: and that whensoever I shall depart this life, I may goe downe to my grave in peace. Let us labour to get Christ in our hearts, and then wee shall be sure to have true peace, and that spiritnall fortitude that no affliction shall be able to dismay us. These things I have spoken unto you, that in me ye might have peace,
in

in the world yee shall have tribulation; but bee of good cheere, I have overcome the world. I beseech thee, gracious Lord, that I may fast with sincerity, pray with fervencie, acknowledge thy benefites thankfully, confesse my sins humbly, repent for them heartily, live with sobriety, shew clemencie, take Gods afflictions and visitations patiently, die cheerfully, that so thou mayest receive mee graciously, my finnes may bee pardoned, my conscience comforted, and my soule everlastingly saved.

Grant this, deare Lord, for thy mercies sake, and for thy Sonne Christ Iesus

Spiritnall Intervals, &c.

for his sake, who is abundantly able to deliver us from the wrath to come.

FINIS.



